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The Baptist Record

"THY KINGDOM COME"

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JACKSON, MISS., July 5, 1928

NEW SERIES
VOLUME XXX. No. 27

Baptist World Alliance

Reported By The Editor

Toronto, Ontario, Canada

This is the fourth meeting of the Alliance, the others being held in Philadelphia, London and Stockholm. The Presidents have been Drs. McArthur, Clifford and Mullins. Five years ago President Clifford was absent on account of ill health, and a Swedish brother presided. This year a similar misfortune befell the meeting, as Dr. Mullins was prevented by sickness from attending. His absence was deeply felt and regretted. Mention was made of him in private groups and in prayers, in resolution and in addresses of several speakers. He was taken ill in Raleigh, N. C., a week or more before the meeting in Toronto, and has been in a hospital since having a slight attack of paralysis which is said to be in one side of his face and one arm.

The meeting was called to order Saturday afternoon in Congress Building on the Exhibition grounds by Mr. A. Matthews, of Canada. Prayer was led by a brother from Siberia. Dr. W. H. Langston, president of the Ontario and Quebec Convention, made an address of welcome. He said Toronto had entertained many conventions, but never one so august as this, representing many nations, tongues and people. He spoke of the inscription on Henry Grady's monument in Atlanta which tells of his loving North and South into one; but said that Calvary marks the place where Jesus made all people one in him. We were welcomed as Christians and Baptists, whose opportunities are greater today than ever in the world before. We were also welcomed by one of the city officials in the name of "His worship", the Mayor, who said he was proud of the fact that his father and mother lived and died in the Baptist faith. He didn't say anything about his own.

Dr. J. H. Rushbrooke, of England, the very efficient Secretary, made some announcements for the Executive Secretary. Among them that Dr. G. W. Truett was asked to fill the place of Dr. Mullins during the sessions of the convention. Dr. Truett spoke with modesty of his feeling inadequate to the task, and expressed great appreciation of the welcome given us. He said the long line of boundary between the United States and Canada with not a single fort for a hundred years was the greatest monument of the friendship between these countries, quoting effectively the first stanza of "Faith of our fathers".

A message of greeting was read from Lloyd George, former Prime Minister of Great Britain and a prominent Baptist of England. One speaker told us in the welcome address that the first Baptist Church in Toronto was organized in the Masonic Hall in 1827, that they paid rent of \$1.50 a month; that Toronto has two of the largest department stores in the world, a great University; that it is a city of homes and churches and schools.

Roll Call of Nations

Then followed the Roll Call of the Nations in which one representative from every land was given two minutes to bring greetings from the Baptists of his country or section. This was a high occasion, but sincerity compels us to say it

was not of the same high order shown in similar addresses made in Stockholm five years ago. Much was told in a short time by most of the speakers. Perhaps a majority spoke in English, though some of it was difficult to recognize and would hardly pass current in Mississippi. This was due to no fault of the speakers, but to their misfortune in being born in the wrong part of the world. At this first session there was no "loud speaker" to magnify the voice, only a sounding board in the rear, and a few were not heard distinctly. A minority of the speakers did not attempt English, but stuck to their native tongues and their messages were interpreted by others. This was generally well done.

The names of the Countries would include about all you ever heard of, and several that were not in the geographies when the editor went to school. They came under the general heads of Europe, Asia, Africa, North America, South America, Central America and Australasia. And these were divided up. For example, in North America we had Southern Baptist Convention, Northern Baptist Convention, National Baptist Convention (Negro), and three in Canada, Maritime Convention, Convention of Ontario and Quebec and Union of Western Canada. It took the whole afternoon to go down the line.

Dr. L. R. Scarborough represented Southern Baptists. He said Southern Baptists had baptized a million people since the Alliance met five years ago in Stockholm. He asked the Southern Baptists to stand up; and it looked like a large section of the Southern Baptist Convention. This was fitting, as Southern Baptists constitute the largest unit in the Baptist World, being 3,500,000.

But we were all grateful for the growth of Baptists in other countries. For example, Roumania, which five years ago reported 20,000, this year reported 35,000. Denmark 6,000, Germany 64,000; Great Britain and Ireland 400,000; Scotland 22,654; Wales 120,000; Hungary 12,000; Lithuania 5,000; Poland 5,500; Spain 1,000; Switzerland 1,200; Burma reports 80,000 Baptists; South Africa 5,000; Canada over 260,000; Western Cuba 3,000; Nicaragua and San Salvador 1,500; Brazil 35,000; Bolivia has three churches. But this is only a partial report. There are about 11,000,000 Baptists in the world.

Rev. Thomas Moody, who had been 35 years in the Belgian Congo, spoke for two minutes. Rev. W. Probert Phillips of Australia had to cover 24,000 miles going and coming to speak two minutes. A brother from New Zealand said he was the most Southern Baptist of all. Argentines were not heard from. Professor Ohn from Norway said that five years ago he made up his mind to come to Canada where it was reported the railroads run from sea to sea and the telegraph lines from pole to pole. The brother from Estonia gloried in the freedom which has come to his country and reported that it is profitable to Baptists. The brother from Ireland said they can preach the gospel there without let or hindrance. Many of our people found great inspiration in these reports literally from around the world.

EVENING SESSION (First Day)

The music of the evening session was particularly good. The leader, whose name we did not get, has a magnificent voice and knows how to put people into a singing humor. His voice reminds you of Charley Butler, and his manner was very pleasing to everybody, the congregation requesting solos from him repeatedly.

Dr. Truett called the Convention to order and asked Dr. S. S. Pool of St. Johns, New Brunswick, to lead in prayer. Another address of welcome was given by Mr. Rowell, who was introduced with a multitude of titles and accounts of distinguished service in civic capacities. He made a fine, sensible, friendly speech with humor enough to keep the attention from lagging. He drew enthusiastic applause by his reference to the long peace between Canada and the United States as an example for all countries. He praised Canada's support of the League of Nations, and willingness of Canada to outlaw war according to Mr. Kellogg's plan. He praised Canada's method of preserving peaceful relations in industry. He talked like a Christian and a sensible man, a student and close observer, a good sport.

Address by Chinese

Rev. T. C. Bau from China spoke on "The bearing of present movements in China on Christian Work". One movement is New Thought; Second is Mass Movement; Third is movement among farmers and laborers; Fourth is the Feminine Movement, seeking all equal rights and privileges. Christianity has been responsible largely. Only one out of a thousand in China is a Christian. There is a great future. They need help till experience is attained. Times are perilous.

Address by Burmese

Rev. San Ba of Burma spoke on the Independence of the Churches of Burma. He said the work of missions is not done unless the churches are self-supporting and self-propagating. This man spoke excellent English, but the ushers in attempting to "improve the acoustics" of the building put in an electric device that made an echo like the baying of a dog in the back of the building. The speech was spoiled.

Dr. E. M. Poteat, formerly president of Furman University and later teacher in Shanghai College, spoke on Baptists and World Evangelization. We are not the only ones engaged in it. Some insist on carrying the world alone. Some give more than Baptists. Some succeed better than Baptists. Some Baptists are more concerned to convert other Christians to their views than in saving the lost. Distinguish between partisan and missionary zeal. We heartily rejoice in all that others are doing to bring others to the knowledge of Christ. We take the Bible to all nations and tell them to accept it, follow it according to your own interpretation. Hearts are cleansed by faith alone. A priest is 2,000 years behind the time and is an impertinence. The chill of intellectualism is absent from our churches. Sacramentalism and sacerdotalism, there is no taint of either among us. The two great errors of Western Christianity are ritualism and intellectualism. Baptists because of their liberty and individualism have the largest lead in world evangelism.

SUNDAY MORNING

Services were held as usual in all the churches of Toronto, visitors preaching in many of them. But the Congress Sermon was preached in Convention Hall on the Exhibition grounds where all sessions of the Alliance were held. And we went with the multitude (or some of them) keeping holy day, to hear Dr. Charles Brown, former president of the Baptist Union of Great Britain and Ireland. The singing was good, but the old familiar hymns were some of them sung to tunes different from those familiar in our part of the world. "Jesus Lover of My Soul" was sung to Hollingside, a tune of great dignity and fine musical quality but not like "Refuge". Dr. Abernathy, pastor in Washington City, led the devotional exercise, reading part of the first chapter of the Gospel of John, and praying a prayer of thankfulness and adoration for the revelation of God in Christ, for the day of worship, for the fellowship of many races in the faith and worship and service of Jesus. He prayed for the preacher and for a quickened hearing of the Word, and all who worship God in every nation today, for the loved ones back home.

When Dr. Brown rose to preach, a few people applauded, but he held up his hand and called the people to silent prayer. He announced his subject, The Universal Sovereignty of Jesus Christ. His text: All power is given unto me in heaven and earth. He assumed that these are the very words of Jesus. They are eternally true and are our armor for extending the Kingdom of God. They set Jesus apart from all other men. And no man will ever make such claim except a madman. The claim was made by one who had lived a human life, but without consciousness of sin. Death is behind him. He has conquered death, declared to be the Son of God with power by the resurrection. The whole gospel rests on the Resurrection. Without this all is emptiness. It changes the cross from a symbol of defeat to one of victory, from shame to glory. Without this all the Christian faith and system falls into ruin. On the resurrection there can be no compromise. The limitations of his flesh are past after the resurrection.

These words of Jesus are like all his claims, they fit his lips and his life. He always claimed sovereignty. These words are in harmony with the teaching of all the inspired writers in the New Testament.

Our confidence should be confirmed in the government of the Universe. The hands that blessed the little children, that helped the lepers and loosed the bands of demoniacs, that were pierced on the cross, these hands now hold the helm of the universe.

It should inspire us with reverence. I am afraid of the faith that has no reverence, and calls Jesus merely by human names and speaks of him only as the lowly Nazarene. He must be king in our hearts if he is to be king of the universe. He must be actual king in us in fact if we are to contend for the truth in a Christian spirit.

The church which accepts state aid is selling its freedom for a mess of pottage. Jesus is the only king in the church. Our separate existence is based not upon an ordinance, but on the absolute sovereignty of Jesus Christ. No altar or priest can convey the grace or power of Jesus. Here the speaker injected the idea of intercommunion. He based it on the sovereignty of Jesus, whereas the ordinary Baptist in these parts bases his refusal of intercommunion on the same grounds, the absolute sovereignty of Jesus.

Because of Jesus' sovereignty the world belongs to Him and to no other leader. He only died for the world. He must reign in all the relationships of life. Business and politics and industry and amusements must be in accord with the will of Jesus. Everything must be evangelized and that which will not be evangelized must perish.

Our Lord and Sovereign is with us today. This is our assurance and strength. Don't wait for

the second coming. Live in the experience of his presence now. When two or three are gathered, he is there. We can never escape him. Our acts are being judged day by day, meeting his approval or condemnation. Let us pray for the consciousness of his presence. His throne will outlast all others. He must reign till all enemies are under his feet. His Kingdom is an everlasting Kingdom. He will not fail nor be discouraged.

SUNDAY AFTERNOON

The Negroes had charge of this session, and it was evidently popular. The Negroes themselves were not so numerous, but the street cars were packed on the way to the auditorium and the house was nearly filled before the time for beginning. Already the singing was under way and the people were enjoying it either by participating or listening. Dr. Truett was on the platform, but a colored brother brought the house to order by saying, "The sons of Shem, Ham and Japheth will now come to order. This is the family reunion of the children of our Heavenly Father." After an appropriate prayer by a colored brother the quartette from Simmons University, Louisville, Ky., was introduced and sang "Shout All Over God's Heaven", and then as an encore "Deep River". Then they sang "Hard Trials". They "brought down the house", particularly the Holy Roller singer. Later they sang "Nobody Knows the Trouble I See".

Dr. L. K. Williams of Chicago was introduced as pastor of the largest Baptist Church in the world. He is a genuine son of Ham. He spoke on "Some Contributions the Negro Has Made to the Progress of the World". The purpose is to develop a proper race consciousness in Negroes and help others to properly cooperate in their development. The speaker claimed that the ancient civilization of Egypt was partly the work of Negroes, and he rehearsed their participation in American progress. Negroes have contributed labor as the basis of progress, in agriculture and commerce. The Negroes' part in the various wars was given. His poetry and art, his history was recounted. America was founded for freedom and the Negro is here providentially to test this profession of freedom. The lesson which Negroes teach other races is that faith in God is worth more than all the material possessions. Spiritual values are first with them. They are lovers of peace, and they are to be depended on to stem the tide of unbelief. Negroes get more by not fighting than others by fighting. They want the Bible from "Kiver to Kiver". Negroes are not asking for a new religion; they haven't exhausted the one they have. Before the conclusion of the service the Negro quartette sang "Swing Low, Sweet Chariot".

Dr. Rushbrooke, European Secretary, closed with some spontaneous remarks as he said to "lighten the darkness". He said Booker Washington was the pride of all men who were grateful for great gifts linked with high Christian ideals. Dr. Rushbrooke's mission is to remove prejudice between races which is so bitter in Europe. When a high Catholic dignitary was asked to help right the wrong done to Dreyfus, he replied the Catholic Church was not interested in a Semite charged with treason. A secular journal replied that the church claimed for its founder a Semite charged with treason. White people are indebted to Negroes because of the wrong done them; and because of the service they have rendered us. The simplicity of Negroes, their joyfulness, patience are an inspiration to us all. Their songs will inspire us till we join in the song of Moses and the Lamb.

MONDAY MORNING

The devotional service was good, but would have been better if it had not been disturbed by people constantly streaming in. Our president, Dr. Truett, proved himself in every way a master of assemblies. He commanded order and inspired reverence. The greatness of his soul was

in evidence by the ready compliance with his wishes by ushers and the entire audience. This quality of a presiding officer is better than all the knowledge of the details and nice points of parliamentary law.

A telegram was read from Dr. E. Y. Mullins just received, bringing greetings to brethren from all the world. He congratulated the Alliance upon its position and message and opportunity. He referred to Eph. 3:14-21, which is an appropriate message concerning our unity in Christ. Dr. Mullins says he is rapidly recovering his health. Prayer for Dr. Mullins was led by Dr. Rushbrooke of England. Dr. Truett read the Address of President Mullins.

Baptist Life In The World's Life

was the subject of the address. Baptist Relations to mankind: First, History. Behind Luther's Reformation there was an intellectual revolt. Second, was the moral revolt, purified church and society. See Savonarola. Third, was the ecclesiastical revolt, against a corrupt system in favor of a pure church. See Wicliff and Huss. These all failed! but Luther succeeded.

This revolution broke up into: 1. Episcopal or authority; 2. Creedal; 3. Sacramental; 4. Rationalistic. The Baptist type is different. It has sought to express the divine life in the soul and direct relationship to God. This is needed today. Baptists are not burdened with ecclesiastical forms, no apostolic succession to defend, no creed, no proxies, no orders of the ministry. The supreme challenge is efficiency. We meet several tests: 1. Internal unity. No central authority. We depend on good sense and God's grace. We can commit folly or have great wisdom. Others doubt the possibility of unity among us. The guerilla and the bushwhacker have their chance among us. The Alliance is the proof of our unity.

The second test is our message on Christian Unity. Unity is not the sole or chief element of the Christian life. There are two elements, liberty and loyalty. We do not seek unity at the expense of liberty, nor vice versa. Loyalty is the center of both. Loyalty to Christ is Christianity.

A third test is in the sphere of the state. Under democracy no evil can become stereotyped. A fourth test is the economic sphere. The gospel advocates equality of rights and of opportunity. Men are different, but all were made in the image of God. Final test is in intellectual sphere. This address will be given special publicity by the Executive Committee and is worthy of being read everywhere and carefully preserved.

At this time were introduced representatives of other denominations. First was a representative of the Disciples of Christ. He favored union of Baptists and Campbellites, and his sentiments seemed to please a good many. His people will hold a world convention in Washington in 1930.

The next was a Mr. Chown representing the United Church, originally a Methodist. The moderator of the United Church of Canada also spoke of good will. The United Church was formed by union of Methodists, Congregationalists and some Presbyterians in Canada.

Dr. Rushbrooke

Dr. Rushbrooke, the European Secretary, said this is no experiment and is not a temporary affair. It interferes with no other organization—purely fraternal. It refutes the idea that Christians can be held together only by outward constraint. It is purely voluntary, but no less effective. One is our Master, all we are brethren. Jesus prayed for unity. He is often misunderstood. It is not by creed or ecclesiastical organization. Over 60 nations are here in common loyalty and fellowship. We are not mere individualists. We are joined in Christ. It is spiritual unity. One family we dwell in him. No man is father of the Alliance. Drs. W. W. Landrum, R. H. Pitt, J. N. Prestidge, J. H. Shakespeare, John Clifford (first president), Latham Crandall were associated with it, but none of them is responsible for it. John Clifford em-

The speaker looks like a North Carolina mountaineer. He said: John Bunyan was made by religion. But for this you would never have

TUESDAY MORNING—JUNE 26

Faith and Polity

And now you will hear something—maybe. "Why Baptists Are Baptists" is the headline on the program. In Mississippi, you would know what to expect, but in Toronto—it's different. Here there are baptists and Baptists, and possibly BaBtists. Will they see eye to eye, and speak the same thing? Well, you know English is spoken around the world, but the "accent" is various. Some are even accused of having a "br-r-ogue". May be it is that way with Baptists. And here on the program is one from South Carolina, another from Sweden, another from Nova Scotia, another from England (two of them) and Look! A woman from Australia! Mrs. Evan Rees, J. P. from Melbourne. And this Justice of the Peace is to conduct the "worship". Well, I'm here to report things! and not to run it, unfortunately (?) Here she is with an "accent". She stands behind the "loud speaker", calls for silent prayer and then leads, closing with the Lord's prayer. She read Phil. 2:1-13. A number volunteered to pray, one in the Italian language. One brother from Mississippi passed me a paper on which he had written that he could not get himself into a worshipful mood in this "devotional".

Rev. N. J. Nordstorm from Sweden as Chairman made a talk on "Contending earnestly for the faith". He laid stress on not merely a correct statement of our faith, but a demonstration of it in life.

Dr. Cody was not present, but his paper, "Vital Principles of the Baptist Faith"—Plan of Salvation—How mediated—the Church—the authority. They are the primary principles of evangelical Christianity. The atonement was clearly central. The Crucifixion, Resurrection, Ascension and Second Coming—People who hold this faith constitute the church. Jesus is the only mediator. Faith is the only condition and means of appropriation. Every Baptist has professed faith and has received the Spirit of God. Christians are not made in any other way, by education or ordinances. This constitutes our unity. No lordship but that of Jesus. This is bond sufficient. A democracy alone is possible in such a church. Among Baptists there are no elite, all are elect. Our hope of success is in the belief that Christ lives in every redeemed soul.

As to the Church: It is the pillar and ground of the truth, not vice versa; a greatly needed statement. A great church is necessary to a great religion. Great Christians are the product of some church. Religion is the religion of the churches. In the U. S. our churches are essentially denominational. The church cannot hold up the truth and practice something else. Infant baptism is inconsistent with justification by faith. There is no baptism in the New Testament but immersion. A Church born of the New Testament will be like the New Testament Church.

The question of authority is fundamental. The New Testament is full and final authority for Baptists. It is the only place where one can find the will of Christ. Baptists will never allow the Bible to be taken from its supreme place or a question mark placed after it.

This paper received constant applause and our Southern Baptist people were proud of this spokesman of our faith.

The next speaker was Dr. F. W. Patterson, president of Acadia University, Canada. He said, Organized Christianity has become infected. Movements toward union are in the air, particularly in Canada. Some think separation is an ecclesiastical immorality. Baptists believe that for the present at least separate existence is a necessity.

Our Relationship to Other Protestant Bodies

1. Wherein we are at one with other Protestants.
2. Wherein we differ.

We are not antagonistic to others. From the same stock, nourished by the same Scriptures, the same Bible, the same need. Our major emphasis the same. More important to be Christian

than Baptists. Our aim is the reign of God in the lives of men. These and many things we have in common. Conflict, however, is necessary to the triumph of truth. Truth cannot be fixed by majority vote. Not necessary for Protestants to effect organic union to compete with Romanism. Quality is more than quantity in determining truth. We cannot rely on a large organization. Greatest prosperity comes when the church is in the minority. Our size is our danger.

Are There Still Issues That Justify Our Continuance?

We protest against grace being confined to mechanical channels, and against outward control. Nothing is authority until it is visaged from within. Religion must be personal and free. We repudiate sacerdotalism. We can serve God better, not by union with other denominations, but by becoming better and more intelligent Baptists than ever before.

John MacBeath of London spoke on "The Catholicity of Our Faith". We have the catholicity of truth. If we fail now it will be due to our own disloyalty. Christ is our basis of catholicity. Jesus speaks all languages. Mohammedans have Arabic, Romanists Latin, but all languages are ours. "If any man hear my voice." "If any man is in Christ he is a new creature." He is able to save to the uttermost. Christ does not belong to any church exclusively. In praying and singing there is much in common.

Pastor Thomas Phillis of London conducted the Discussion Hour. He doesn't like psychoanalysis. He is opposed to intro-inspection. It is not what we are, but what we can do. Keep clear of statistics. Don't try to be anybody else; be yourself. Don't need popes, millinery, creeds.

A speaker whose name we did not get made a plea for church membership to include every Christian. He based this on "He that receiveth one of these little ones, etc." Also on Jesus' word to Peter. On this rock I will build my church. This brother seemed to be from Western Canada, where it seems his people do not do to suit him. And certainly he did not speak in accord with our conception of the truth of the Bible.

Invitations were then presented for the next meeting of the Alliance. Mr. Jackson brought the invitation from Washington City. He took the occasion to make a good prohibition speech. A brother from Berlin brought an invitation from his city in fine spirit which drew laughter and applause.

TUESDAY EVENING

The song service is being conducted by Prof. E. O. Sellers of the Baptist Bible Institute, whose writing occasionally for The Record our readers enjoy. The afternoon meetings were in three sections and among them this writer was impartial and attended none of them. One was for women, another for young people and the third was a British American Fraternal. This evening Brother Sellers soon had them singing All Hail to the tune of Diadem, which is the most appropriate song of all for this kind of gathering. How significant in such a gathering the word "Let every kindred, every tribe"! The leader was requested to sing Hallelujah for the cross, but did not have the music. Instead he sang "Up from the grave he arose", the congregation taking up the chorus. Rev. R. F. Elder of Argentine led in a prayer of thanksgiving for heavenly fellowship, and of supplication for the men and women who are fighting the battles on the mission frontiers, for those newly saved and in the midst of conflict and persecution, and for those in lands where they are not tested by persecution, that they may be saved from flabbiness and be able to give a faithful testimony to the gospel.

The presiding officer, S. J. Moore of Canada, called for a brother who showed one of the only two copies extant of the first edition of Bunyan's Holy City. The other copy is in the British Museum. The subject for the evening is "World

Missions". Chairman Moore said that Jesus was the first missionary and his unfinished task is on our shoulders. Why is it that more has not been accomplished? Many countries have been reached, but as Cecil Rhodes on his death-bed said, So much to do, so little done. The need today is for life yielded on the altar. And yet more lives are being offered than the boards are able to send. Again there is great need of money. We are abundantly able. Enough money will be spent in the next 12 months by people present in pleasure and recreation to send 1,000 new missionaries. Why these debts? There is need and lack of love to God and his cause by those called by his name. This is the greatest need.

Japan

Rev. Mr. Chiba spoke of Japan, instead of his father, expressing gratitude for the help of Western Christians. In Japan, Christianity was prohibited with the penalty of death. A great change has come and Christianity is a great spiritual force in Japan, though only 270,000 Christians among 47,000,000 people. Christianity is more widely welcomed than ever before. We must now take Jesus seriously and his words at their face value. In the past Japan imitated the west, and its churches were modeled after those of the west. Today missionaries are putting responsibility upon the natives, and they are becoming more and more self supporting and independent. Christian schools have furnished religious leaders in Japan. Baptist schools are running at capacity, turning many away. About 300 Japanese are coming to the Sunday School Convention in Los Angeles. Freedom and democracy is as much cherished among Japanese Christians as among Americans. They are trying to keep the unity of the Spirit in the bond of peace. The speaker advocated the union of Christian churches in Japan. The greatest need in Japan is an able native ministry.

China

C. G. McDaniel spoke on "The present status of Missions in China". China is in travail. Out of the 30 years war in Europe strong nations came, so a strong nation will come out of the present war in China. It will be a new nation. The revolution is still going on, the most gigantic the world has ever known. Mission property has been occupied and injured by soldiers. A few missionaries killed. Many left the country. But no worse in China than any other country under similar circumstances. This revolution has been attended by as few atrocities as in any great country of history. Nothing like so bad as in France or Russia. Movement has purified itself as it progressed. Many elements of trouble as communists have been eliminated. No wonder that China could not always distinguish between enemies and friends. Many mission properties were hurt and many missionaries have gone on with their work. You will not find the men and women in a Chinese Baptist Convention smoking cigarettes. Some hospitals have been reopened. Publication houses have suffered. Evangelistic opportunity is better now than ever. If motives of Chinese Christians are sometimes mixed, remember that the motives of some of the disciples of Jesus were mixed. Have been in China 26 years, and was never so well treated as now. The best way to overcome anti-foreignism is to be pro-Chinese. This does not mean to agree with them in everything but to love them. All Chinese are nationalists, but not all belong to the Nationalist party, and they appreciate sympathy of the missionaries. Many friendly Chinese endangered their own lives to protect foreign friends. But whether they are friendly or not, like Paul we owe them the gospel.

Bolshevism and communism have done incalculable harm but they are being eliminated. New China will not be pagan. It will be Christian or atheistic. They make as good Christians as anybody. The love of God and the power of God include China. The idea of a Union Church is the work of the Presbyterian Church. There is

a place for the unique work of the Baptists. It is time to "beat a charge". Some of your missionaries have not learned to retreat and will not. Our work is not finished. It is said that when the Allies decided to retreat from the Dardanelles the Turks had only one round of ammunition left. This is not the time for us to quit.

Congo Field

The Jubilee of the Congo Field was the subject of an address by Rev. Thomas Lewis of London. Baptists have worked 50 years in the Congo. He went 46 years ago to Africa. In 1878 Stanley came out of the mouth of the Congo. Two young men went in as missionaries. The king received them kindly. Baptists of England took up the work and three other young men were sent out. A line of mission stations extends practically across the continent of Africa. Like Carey the first missionaries preached seven years without a convert. With deep emotion the speaker told of the first baptism and the first observance of the Lord's supper. Baptisms were frequent from that on. Now San Salvador has 1,400 members. On the banks of the Congo are 70,000 Christians. It is not a copy of a white man's church, but they have formed it themselves of natives according to their own interpretation of the New Testament. The time will come when they will not need white leaders. It will be better for them. The education of the natives is in the hands of the missionaries. No other schools. The Bible and Bunyan's books have been translated into the language of these people. The Bible is a missionary that can't be recalled. The important work of the white man is to prepare the native to carry on. Many mistakes were made in the beginning, but these men were willing to give their lives, and many did give them. When one died on the Congo, twelve were ready to take his place. May God send the dark days if these usher in the day of victory for the gospel. If you are ready to give your life, you may win the world.

(Continued next week)

Rev. A. M. Overton accepts the call of the church at Baldwyn, coming from Selmer, Tenn.

The street railways in Toronto belong to and are operated by the city. The employees are generally very courteous.

On account of the sickness of Dr. M. O. Patterson, Dr. W. A. Hewitt assisted Pastor Hickman in his meeting at Sardis.

\$3,000 a week is said to be only part of the income of the author of Mutt and Jeff. Sense or nonsense: which is worth more to the world?

Pastor Earl Brooks of Maywood, Mo., expects to spend August in Mississippi and would be glad to supply or hold meetings. He will be at Lake, Miss.

The name Toronto is Indian and is said to mean "place of meeting" because all paths led to this place. And the folks who live here now think the name is appropriate up-to-date.

Sunday is Sunday in Toronto. You don't buy any newspapers in this village of 750,000, not on Sunday. Nor cigars, nor any such. They insist that people need one day of rest in seven. They think they can make a living in six days, as the Lord made the world in that time. And they seem to be prosperous and happy.

Our revival meeting at Tangipahoa, La. began June 17, and ran ten days, resulting in fifteen additions and a fine revival for the church. Rev. R. L. Cole, of Lufkin, Texas, and R. A. Walker, of Mt. Olive, Miss. assisted the pastor. Bro. Cole is an able evangelist and Mr. Walker is a fine singer. They go to Lufkin, Texas, Bro. Cole's home town, for a meeting beginning July 1.

—J. W. Mount, Pastor.

The Convention in Chatanooga showed its fairness by voting to hear a man speak whom they did not wish to hear. But they felt that he had a right to speak whether they agreed with him or not.

Dr. George Leavell surprised his friends by appearing at the Baptist World Alliance. He has been working as physician among Chinese soldiers and found himself this time about as close to America as he was to his own field in China.

We sat within a few feet of the preacher (Dr. Brown) Sunday morning and heard all that he said. But we wondered if people half way down the hall heard him. We were afraid this good sermon failed of its purpose by not being heard, as his voice did not carry well.

The friends of Rev. G. C. Sandusky, pastor of First Baptist Church, Holly Springs, Miss., will be glad to know that he is recovering from a very painful operation which he underwent at the Baptist Hospital, Memphis, Tenn., June 12. He hopes to return to his home in a few days.

The only national flags displayed in the auditorium at Toronto were the Canadian and British and United States flags. If we remember correctly there were flags of many nations displayed at the meeting in Stockholm five years ago.

Sunday afternoon when the colored brother presiding said, The Sons of Shem, Ham and Japheth will come to order, the reporter for one of the Toronto dailies looked puzzled. After a bit he turned to me and passed a paper on which he had written, The presiding officer mentioned three names, Shem and Ham. Could you tell me the name of the third gentleman?

Connie W. Anderson, the colored janitor of Central Church, Memphis, has held this position over 20 years. He was first to suggest feeding the hungry at the church every day at noon, prepares and helps to serve the lunch, all without extra pay. He estimates that 625,000 people have been fed. He is present at all the church services and rejoices in the growth of the church.

On Tuesday afternoon at one of the sectional meetings there was a "British-American Fraternal" held at McMaster University. It did not seem to be very fraternal in some respects, for Drs. Shailer Mathews, of Chicago, and Marshall, of Toronto, took occasion to show their hate of those who disagree with them. Marshall and Shields are doing a good deal of spitting at each other. We kept out of the way of the saliva, being somewhat averse to ambeer.

Rev. L. E. Lightsey is improving at the Baptist Hospital and has been able to be up in a rolling chair. He is cheerful and deeply interested in the work of the Baptist Record and hopes that he will soon be well enough to return home. He has been an untiring worker for the Record and Baptist Book Store for many years and we miss him from our force of workers. During his stay in Jackson, his daughter, Ethel, has been with him to bring additional cheer and comfort.

Miss Lottie McCoy, under the auspices of the State W. M. U., has just closed a very successful study class in our church at Long Beach. Much interest was manifested and attendance at lecture and study hour was good. There were six women who stood the written tests which she gave. The Royal Ambassadors and Girls' Auxiliary met each morning at nine o'clock and were delightfully instructed in Mission stories. A few hours were also given to our young ladies, the Y. W. A. We were glad to have Miss McCoy in our home church and wish it were possible to have been able to keep her another week.—J. H. Gunn.

Brother S. V. Gullett is chaplain at the State farms. He reports 140 professions of faith in the past six months, 60 of them among the white men and 80 among the Negroes.

The knowledge of today is ignorance tomorrow. What was supposed to be up-to-date information yesterday is laughed at today. Truly we know in part. Let him that thinketh he knoweth know this that he knows nothing as he ought to know. It is gloriously true that "Forever, O Lord, thy word is settled in heaven". We have the "Father of lights" with whom there is no variation, neither shadow that is cast by turning.

Governor Smith in his telegram accepting the nomination for the presidency said, "It is well known that I believe there should be fundamental changes in the present provision for national prohibition". . . . "While I fully appreciate that these changes can only be made by the people themselves through their elected legislative representatives, I feel it to be the duty of the chosen leader of the people to point the way which in his opinion leads to a sane, sensible solution of the condition which I am convinced is entirely unsatisfactory to the great mass of our people."

Television will be a great benefit to those who use the telephone, if the former ever comes into use. Did you ever notice how easy it is to be offensive in word or tone of voice when you use the telephone? That's because you don't look into the face of the one to whom you are speaking. If you saw the effect of your words registered on the face of the party at the other end of the line, wouldn't you be more considerate, kind and courteous? One of the benefits of a great convention is that we see the faces of our brethren with whom we labor and with whom we sometimes differ. This helps us to be more brotherly, not only there, but back in our places of work, for we carry their faces with us.

Slowly but surely there is a growing purpose and effort on the part of Christians, both white and black, to demonstrate the ability of Jesus to meet and master the difficult problems of race relations. Certainly every Christian wants the Spirit of the Master to conquer here as everywhere. And all ought to endeavor to keep the unity of the Spirit in the bond of peace. Occasionally some fire spitting speaker on one side or the other will set the movement for peace and justice back. This is greatly to be regretted. And alas, alas, occasionally the mob spirit breaks over in a peaceful community and does harm that it will take a long time and hard effort to overcome. This is what happened in a community in Mississippi last week and brought shame to every Christian. Violence does not produce righteousness, but tends utterly to destroy it. God save us.

Just closed evangelistic campaign with the Vanilla Church. Had brethren Kyzar and Hall, two of our State workers, as my helpers. The weather, and crop conditions, greatly hindered us for the first few days of the campaign. But with these conditions we had I feel a great meeting. The meeting was great from standpoint of type of work done, just plain, straightforward proclamation of God's word both in song and preaching services. Great also from outward manifestation, of inner workings of Holy Spirit in hearts of the people. Christians were greatly strengthened, in that they were drawn closer to our Lord and Christ. Then it was great from number of professions of faith; twenty-three made professions and were baptized. As humble country pastor, would like to say that I feel that this is money wisely spent. Eternity alone will be able to tell all the good that has been accomplished. We are hopeful and encouraged in the work. God's blessings on the work and all the brethren.—J. O. Buckley.

THE ANNUAL MEETING OF THE HOME MISSION BOARD

B. D. Gray, Executive Secretary

The Annual Meeting of the Home Mission Board was held in the First Baptist Church, Atlanta, Ga., June 12th and 13th. There was a large attendance of members, only two state and two local members were absent, all being providentially hindered. The spirit of the meeting was serious and purposeful. For months past we had been in great anxiety as to the financial outcome at the close of our fiscal year preceding the Southern Baptist Convention in Chattanooga. Our receipts for the year were nearly \$25,000 short of those for the preceding year, which meant still further reduction in our operations, for agreeable to the instructions of the Convention our appropriations were to come within the receipts of last year.

Serious and Prayerful Spirit

A serious and prayerful spirit pervaded the sessions throughout. The key was set high by State Secretary E. D. Solomon, who led the devotional at the opening hour. All realized that a serious task was before us and that still severer retrenchment was absolutely necessary, although the calls for enlargement were unanimous and appealing. Previous to the meeting, the Executive Secretary had had extended correspondence and conference with state secretaries and superintendents of our departmental work and advised that drastic retrenchment would be necessary. The day before the board meeting he had conference individually with the superintendents about the work of their departments, and then with the superintendents together, scaling at every point where it seemed possible. At the Board meeting it was found necessary to reduce still further by \$63,000 to come within the required limit. The Board requested the secretary and superintendents and treasurer to retire from the meeting and scale the schedule down to the required limit. After an hour with this most painful task they brought the budget within the receipts of last year, which was adopted by the Board. It was a painful experience but necessary, and whilst every one regretted the severe curtailment, the budget was adopted with hearty unanimity.

Reduction of Our Indebtedness

The first two items included in the budget were the interest on our floating and bonded indebtedness amounting to \$110,700; second, reduction on bonded debt \$30,000, on floating debt \$55,000, total \$85,000. The Executive Secretary had recommended reduction of \$70,000 on our floating indebtedness, which with \$30,000 on the bonded indebtedness, meant \$100,000 reduction in our debt. It was found absolutely impossible, after going over the entire work and reducing to the last limit, to reduce the floating indebtedness more than \$55,000.

Of course with such a heavy budget on the interest and principal of our indebtedness there was the cut on our operations for the new year which was terrific. The brethren feeling the necessity for reductions accepted the situation cheerfully and with confidence for the future. The outlook all conceded is more hopeful than for years past.

A Great Gift From a Noble Woman

In 1918, the late Mr. G. W. Bottoms, Texarkana, Ark., gave to the Home Mission Board stock in the Crowell, Spencer Lumber Co., of par value \$100,000, on condition that Mrs. Bottoms be allowed to designate where the dividends should be spent in the Home Board's work. She has been most gracious in her request as to where these dividends should be spent. The great and pressing need for building on our fine school lot in Havana appealed to her strongly; so, agreeable to her request, the dividends from 1924 are to be put into the school buildings in Havana. In view of the financial distress of the Board, Mrs. Bottoms has agreed that the dividends received during 1924 and up to April 30, 1927,

might be used in our general current expense to be refunded to the Havana school building program when this can be conveniently done by the Board. The Board has agreed to sell a portion of the lot and build on the balance. The proceeds from the portion to be sold will be used in restoring the dividends used in our current work. These dividends amount to some \$80,000.

The dividends from April 30, 1927, are to be used for the school building. Up to the annual meeting of our Board, these, with accrued interest, amounted to \$22,609. Mrs. Bottoms last August set aside \$25,000, which with interest amounts to \$26,000 for the school building and gives \$25,000 the first of July, making total of \$75,609 for the first unit of two buildings estimated to cost about \$100,000.

The Board approved the plans submitted by Mr. R. H. Hunt, of Chattanooga, that fine Baptist architect, who gives his services free.

We expect to start the building in October, the beginning of the dry season in Cuba, and by the time the buildings are completed, the dividends we are anticipating will enable us to complete the building without debt. So the Lord has answered our prayers and by the generosity of this noble woman and her departed husband we are to have a worthy building on our great school lot in Havana without a cent from the regular receipts from the churches. Mrs. Bottoms is doing for our work in Cuba what she did for the Foreign Mission work in Cuba, what she did for the Foreign Mission work in giving \$100,000 toward the erection of the Baptist church building in Rio de Janeiro. What an inspiration her worthy example should be to others! Southern Baptists in all the years to come will reap the fruits of her generosity in that great field in Cuba. All Southern Baptists will rejoice with us over this magnificent gift and what it means for the future of our work in Havana and Cuba, the gateway to Latin-America.

The meeting of the Board was preceded and pervaded by seriousness and prayers such as we have not known and because of this we have great hopes for the new year in our Home Mission work.

Home Mission Rooms,
Atlanta, Georgia.

AN OPPORTUNITY

By Louis J. Bristow, Superintendent

I want to present an opportunity for service in behalf of Christian young women. I feel that Southern Baptists do not need to have an argument to show the Christian ministry in serving the sick. The training of young women in a profession which will enable them to serve suffering humanity as a Christian ministry is a large part of our work.

The Baptist Hospital in New Orleans is doing a remarkable service, and I feel it to be a Christian service. Could the readers of this paper see the hundreds of letters we have received from former patients, I am sure they would rejoice. And we shall be pleased to send a booklet containing some of these letters to anyone upon request.

But the especial reason for this story is to say that we are compelled to complete our nurses' home. We have been housing nurses on one floor of the hospital. The rapid and unexpected growth of our hospital business requires that we use all our hospital rooms for patients and members of their families. A large number of our patients come from out of the city, and as the hotels are about two miles from the hospital, we have to furnish rooms to members of patients' families. This, of course, demands more rooms; and it is imperative that our nurses' home be completed, and that we move the nurses out of the hospital.

The question of completing the home was presented to the Executive Committee of the Convention and approved, with the understanding that we were not to add to our present debt. The hospital is earning a profit and could, in time,

pay for the addition with its earnings: but we feel that the friends of the young women who are being given a professional training for a Christian ministry will probably desire to have a part in this work. So we are merely presenting the case. We make no request, but shall appreciate any gift. The cost will be \$27,000. Address, Baptist Hospital, New Orleans, La.

MEET FRIENDS IN LONDON

By Mrs. P. I. Lipsey, Jr.

LONDON, ENGLAND—One of the most delightful experiences of our stay in London was the recent visit of some Mississippi folks, Dr. and Mrs. E. L. Posey and son, of Jackson, and Dr. Billy S. Guyton, of Oxford. The doctors were on their way to Vienna for study.

Just the accent of their speech was good to hear. They could speak our language, tell us about home people, and sympathize with us on behalf of the English climate.

That is, we were able to sympathize with them. It rained, or was cold and dismal almost constantly while they were in London. We found ourselves taking up the English habit of apologizing for such conditions; but we didn't do anything about it. Dr. Posey took one tour over the city and then stayed in bed with laryngitis the rest of the time. He had taken cold on the ship coming over.

Mr. Lipsey visited them at the hotel several times. I went two afternoons to take the little boy, Leonard, and his mother to see the sights. We three dashed about the city in bus and taxis to see as much as we could in the short time that Mrs. Posey was willing to leave her sick husband. The first afternoon I was taking them to see the Horse Guards at the government buildings in Whitehall, for Leonard, his mother said, is crazy about soldiers. We had time to visit Westminster Abbey, also. In the Strand we took a taxi and rode along the Thames Embankment to the Houses of Parliament. By stretching our necks during the drive, we saw Cleopatra's Needle, and Big Ben on his tower.

At the Abbey we had the thrill of a life-time. It was wonderful! The lights streaming over its gray statuary and the magnificent furnishings of the altar presented a sight as rare as it was beautiful. I, who was disappointed at my first visit, was as delighted as Mrs. Posey, on this, her first visit. By rushing here and stopping there, we saw the main part of the building and the royal chapels. I felt so proud to show off my knowledge.

We then walked across Parliament Square into Whitehall. I kept these Mississippi visitors turning round and round trying to show them all the statues, until I realized that such a procedure would be confusing. I stopped them at a street running between government buildings.

"This is Downing Street. You have heard of number ten Downing Street, where the Prime Minister lives?" I inquired.

They had. But when we came to the next parallel street, "DOWNING STREET" stared us in the face. I couldn't very well ignore this sign which disclosed my error.

"Well, anyway," I defended myself, "Westminster Abbey is the right one."

We passed the Cenotaph and came to the gates of the Horse Guards' Parade. Here under the arches, picked soldiers of the empire usually add color to the Admiralty Buildings and intrigue the interest of passing crowds. These guards, in a brilliant uniform with a gold helmet sit on their horses immobile hour after hour. We came to the very arches,—and they were not there!

Even the three upmounted guards had their uniform covered by a long cloak.

I had a bright idea. I could show the little boy whose bed at the hotel was covered with toy soldiers hundreds of real ones. For the Royal Tournament opened the next afternoon.

Again in a taxi we rode up the Mall to Buckingham Palace, the King's house, on our way

home. As we turned into the Mall, I saw a long line of limousines and crowds of people. For a moment I was puzzled. Then—

"THE COURT!" I almost shouted it.

The Court is the ceremonious occasion that disturbed one of our congressmen not long ago. People, a few Americans with many in English society, are presented to the King and Queen on these occasions. Indeed on this very evening, the daughter of a prominent Texas family made her curtsy.

The line of cars was only preliminary to the Court. They line up for about a mile, coming as early as five thirty for the eight o'clock Court. They were full of women dressed in the gorgeous gowns, with plumes and veil and train. We could see the bouquets and the ostrich fans. A few men in dashing uniform or evening dress were in some of the cars. We noticed that come of the people on the street walked over to the curb and peered in at the windows at the debutantes within.

This was a show I hadn't bargained for.

As we passed the Palace, Mrs. Posey said, "I wish we could see the King and Queen."

The next afternoon I learned that the King and Queen were to be at the Royal Tournament. Because they were to be present, reserved seats had been sold out for the week. The only way to get in was to stand in a queue with the crowd. So I rushed down to get Leonard and Mrs. Posey. We got back in time to get a good place.

A kind old gentleman, recognizing us as Americans, asked if he might sit with us to tell us about the soldiers. We were glad, for he could answer all of Leonard's questions about the soldiers and the sailors and the airmen, as well as ours about the King and Queen. They did get to see the King, at last.

The King and prince George, his youngest son, inspected troops of the three branches of the British Forces to open the Tournament. We could see them easily as they passed along the lines in the "circus" arena below us. But the Queen, who stayed in the Royal Box, was hid by the crowd.

All of us were delighted with the tournament, which had even the old tilting lances as part of the show. Many of the magnificent uniforms, the Scotch kilts and pipes, and the wonderful riding made as British an exhibition as we could have seen in many days in London.

That night my husband and I had dinner with the Poseys and Dr. Guyton. The room was crowded with Indians, English, German, and American guests. Because of the crowd, Mrs. Posey and I sat at a smaller table near our husbands' table. We two listened to the strange languages and looked at the Indian costumes, when we could stop talking ourselves. Out of the hum of voices we caught from our own men's table the sound of a familiar Mississippi name.

"Aren't those men talking politics?" Mrs. Posey smiled appreciatively. I smiled too, and remembered another night when my husband had met a Mississippian in London. I heard them discussing the same name, and that friend's wife said to me: "We shall have to separate them. Mississippi men always talk politics."

When the visitors left next morning, the sun shone brilliantly for the first time since they arrived in London. We told them good-bye at the station as they departed for Paris, leaving us just a bit homesick.

McMaster University conferred the degree of D. D. on Dr. George W. Truett during the Congress in Toronto. He will soon have enough to make a string of beads. They say he behaved mighty well while the "free" brethren were popping off.

We do not know if there is such a thing as cold fire, but if there were, Dr. Charles W. Gilkey who preached the missionary sermon at the Alliance, would fitly picture it. We can not conceive that anybody would want to give to missions from hearing his sermon.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

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G. C. Hodge,
Jackson, Miss. (Box 520).

SOME FUNDAMENTALS IN KINGDOM FINANCES

This tract is designed to be used in prayer meetings, Laymen's meetings, W. M. U., Y. W. A., G. A., R. A., S. S. Classes, B. Y. P. U., and in sermons by the pastor, if so desired.

1. God's ownership of all things: Ps. 50:10, 11, Hag. 2:8, Col. 1:16, Lev. 14:34, Acts 4:32, Ps. 24:1, Ezek. 18:4, 1 Cor. 10:26, 1 Cor. 6:19, 20, Isa. 43:1, Matt. 5:5.

2. God's right to demand a stewardship of all creation: John 1:3, Col. 1:16, Acts 17:28, Heb. 1:3, Gen. 18:25, 2 Tim. 4:1.

3. Angels have a stewardship: Col. 1:16, Heb. 1:6, 14, Ps. 148:2, 2 Kings 19:35, Dan. 3:28, Dan. 6:22, Ps. 91:11, Luke 16:22, Matt. 13:41, Rev. 5:11, 12, 2 Pet. 2:4, Rom. 11:36.

4. Animals have a stewardship: Col. 1:16, John 1:3, Heb. 1:3, Ps. 103:22, Lev. 16:3, 5, Ps. 148:7, 10, 13, Jonah 1:17, 1 Sam. 6:10, 14, Matt. 21:3, 7, Rev. 5:13, 1 Sam. 15:14, Prov. 6:6; Job 12:7, 8, Rom. 11:36.

5. Products of the soil have a stewardship: John 1:3, Ps. 103:22, Gen. 1:6, 29, 30, Ps. 104:14, 15, Ps. 148:7, 9, Gen. 41:47-49, 56, 57, Gen. 42:1, 2, Matt. 21:18, 19, Rom. 11:36.

6. Resources of the earth have a stewardship: Col. 1:16, Ps. 103:22, Hag. 2:8, 1 Kings 6:20-22, Dan. 2:31-35, Matt. 17:27, Rom. 11:36.

7. Solar system has a stewardship: Col. 1:16, Ps. 103:22, Gen. 1:14-18, Jer. 31:35, Acts 14:17, Duet. 33:14, Luke 21:25, Ps. 148:3, Rom. 1:19, 20, Ps. 19:1, 2, Rom. 11:36.

8. Man has a stewardship: Gen. 1:27 Acts 17:28, Rev. 20:12, Gen. 1:28, Ps. 8:5-8, Matt. 28:19, 20, 1 Pet. 4:10, Matt. 25:27, Luke 12:48, 1 Cor. 3:15, 1 Cor. 4:1, 2, 1 Cor. 9:17.

9. The faithful steward: Job 1:22, 2 Tim. 4:6-8, 1 Cor. 3:14, Matt. 25:20, 22, Heb. 3:1, 2, Heb. 11:24-27, Rev. 2:10, Luke 3:18-20.

10. The unfaithful steward: Luke 16:1, 2, 1 Cor. 3:15, 2 Pet. 2:4, 5, Ex. 22:22-24, Luke 13:7, John 15:2, Duet. 3:25-27, 1 Cor. 11:30, Luke 12:47, Luke 21:24, Rev. 3:16, Luke 19:20-24.

11. God collects from us: Judg. 16:21, Ex. 12:29, Ex. 14:27, 28, 1 Kings 17:1, Dan. 4:33, John 15:2, Acts 5:5, 10, 1 Cor. 11:30, Gal. 6:7, Rev. 2:5.

12. God gives a man power to get wealth: Acts 14:17, Duet. 8:17, 18, Amos 4:7-9, Hag. 1:9-11, Mal. 3:11, 2 Chron. 1:12, Jos. 1:8, Eccl. 6:2, Dan. 4:30, Ps. 1:2, 3.

13. Shall we pay for what we get: Lev. 19:35, 36, Pro. 11:1, Gen. 3:6, 19, Jer. 32:44, 2 Sam. 24:23, 24, 2 Thes. 3:8, 10, 12, 1 Chro. 21:24, Rom. 15:27, Rom. 14:16, 2 Cor. 8:21, 1 Cor. 9:6-14, Matt. 10:9, 10, Luke 10:4, 7, 1 Tim. 5:18, 2 Cor. 11:8, 2 Cor. 12:13.

14. God pays for what he gets from us: Mal. 3:10, 11, 2 Chro. 31:10, Prov. 3:9, Matt. 19:29, Matt. 10:42, 1 Cor. 3:8, 12-15, Matt. 5:10-12, Ps. 1:2, 3, 1 Cor. 9:14.

15. Shall not appear before the Lord empty: Ex. 23:15, Ex. 34:20, Duet. 16:16, 1 Chro. 16:29, Ps. 96:8, 9, Ps. 45:12, 1 Cor. 16:2, 2 Cor. 8:8, 25, 2 Cor. 9:13, Matt. 2:11, Luke 2:22, 24, Matt. 5:23, Mark 14:3.

16. Train each one to wait on themselves:

1 Cor. 16:2, 2 Cor. 9:7, Pro. 22:6, 2 Cor. 5:10.

17. Must give in public: Matt. 5:16, 1 Pet. 2:12, 2 Cor. 9:2, 13, 2 Cor. 8:1, 21, 24, Rom. 14:7, 16, Heb. 11:4, Heb. 10:24, Mark 14:3, 9, 1 Tim. 4:15, Mark 12:42, Matt. 6:1-4, Acts 4:37, 1 Thes. 1:6-8, Phil. 4:5.

18. We give to get: Luke 6:38, Mal. 3:10, 11, Pro. 3:9, 2 Chro. 31:10, Jos. 2:12-14, John 12:24, 1 Cor. 15:36, Matt. 16:25, Mark 15:31, Heb. 12:2, Phil. 2:5-11, Pro. 11:24, Acts 20:35, Pro. 13:7.

19. We get to give: Gen. 41:47-49, 56, 57, Matt. 10:8, Luke 12:48, John 15:2, 5, 8, Mark 5:19, Matt. 21:18, 19, Matt. 21:43, Matt. 20:28, Pro. 11:24, Rom. 11:21, 22.

20. Live within your income: 2 Kings 4:7, Luke 2:24, Gen. 3:6, 19, Eph. 4:28, 2 Thes. 3:10, Ex. 20:15.

21. Money is great source of troubles in our churches: 1 Tim. 6:9, 10, Col. 3:5, Eph. 5:5.

22. Money will ruin us if we do not use it right: James 5:1-4, Luke 16:22, 23, Luke 12:20, Matt. 25:27, 1 Tim. 6:9, 10, Heb. 11:25, 26.

23. We are responsible for all the power of our Money: Matt. 25:27, Luke 12:48, Luke 19:19-23.

24. God sees us while we give: Mark 12:41, Acts 5:3, Heb. 4:12, 13, Rev. 5:6, John 1:48, Gen. 6:5, Acts 7:34.

25. Giving will enlist: Matt. 6:21, 2 Cor. 8:5, Luke 14:18, Gal. 2:20, Phillip. 1:8, Gen. 18:32.

26. Is sinful to waste: Luke 16:1, 2, John 6:12, 13, Luke 12:48, Matt. 25:27, Luke 15:13, 14.

27. Should give a tenth of our income and also a free will offering: Mal. 3:8-19, Matt. 23:23, Luke 11:42, Lev. 27:30, Heb. 7:2, 4-9.

28. Should support the gospel ministry: 1 Cor. 9:6-14, 2 Cor. 11:8, 2 Cor. 12:13, Matt. 10:9, 10, Luke 10:4, 7, 1 Tim. 5:18, Deut. 25:4.

29. Pastor must direct finances of Church: Acts 20:28, Acts 6:1-3, 2 Tim. 4:1, 2, 1 Pet. 5:2, 3, 2 Cor. 1:24.

30. Pastor must set example to Church of giving in public: 1 Pet. 5:3, Phillip. 3:17, 2 Thes. 3:9, 1 Tim. 4:12, Titus 2:7.

31. Deacons must set example to church of giving in public: Luke 12:48, Heb. 13:17, 1 Tim. 3:13.

32. Should give every Sabbath of worship: 1 Cor. 16:2, Ex. 23:15, Ex. 34:20, Deut. 16:16, Ps. 96:8, 9, 1 Chro. 16:29, Matt. 2:11, Matt. 5:23.

H. F. Aulick, Plainview, Tex.

Brother J. W. Gray just closed a good meeting with the Great Southern Logging Camp, near Georgetown, in which meeting Brother A. J. Cooper led the singing. There were 25 conversions.

Prof. C. S. Moulder, of the Department of History, of Clark Memorial College, in his field work reports prospects brighter and better for next session than they have been for some time. They enrolled 301 this past year. There are now about 350 in the Summer School.

Rev. J. A. Lay, of Enid, Miss., sends us his renewal for six months. He will be 83 years old his next birthday. He states that he is a strong believer in prayer and wishes us to pray for him. We thank him for the renewal and trust that he may have many more years in the Master's work. May God's richest blessing rest upon him.

The following churches have been added to the mailing list of The Baptist Record since last issue either by renewals of subscriptions from churches or new lists: Greenville First Baptist Church, Dr. Chas. S. Henderson, pastor; Sardis, Rev. N. G. Hickman, pastor; Sandersville, Rev. G. A. Smith, pastor; Spring Hill, Rev. P. C. Thompson, pastor.

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 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. I. LIPSEY, Clinton, Mission Study Leader
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"The Book of Remembrance"

Mrs. Ned Rice, State Ruby Anniversary Chairman, is also Chairman of the Committee to decide what should go in our Ruby Remembrance Book.

Among other things included therein she will want each Society, each Association and each Individual who will secure during the year 1928 one perfect Ruby—that is \$1,000.00 for Kingdom Work—to have a full page. It does not matter to what portion of the Kingdom this sum may be applied, just so it goes to one or several of the seven objects included in the Co-Operative Program. Indeed it may be divided among the several objects.

Two churches, and we trust many more, are working for a perfect Ruby. They are using this plan: Remembering what they gave for the Home Mission offering last March; then keeping strict account of what their special gift was to the Orphanage in June; and pledging to work with this thought in mind before and during the Week of Prayer for State Missions in September, and for the Lottie Moon Offering last of November, they feel confident that their special gifts will measure up to the standard of this perfect Ruby.

Will not each Society that is willing to attempt this Plan hold a prayer service regarding it? Then will you not notify your Secretary, that we may print a list of such societies?

These July days are so fine to undertake this beautiful task.

Associational Superintendents will find a very unique program on this Page for Rally Days. It is gotten up by our Mrs. Carter Wright, and is being used in Alabama.

New Books

We are to study Africa this year. And it is fine to know that some splendid books have been prepared for us at this time.

"Baptist Missions in Nigeria" is Dr. Duval's contribution. The price is 40 and 60 cents.

Miss Jean McKenzie has recently brought out "Friends in Africa". This sells for 50 and 75 cents. Mrs. Julian P. Thomas has reviewed this book for us in the June issue of "Royal Service". We are copying this on today's Page. You can secure these books from The Baptist Book Store, Jackson, Miss.

New Year Books

Once again, as we said last week, we are getting off to you the report cards along with the New Year Books. Be patient; it takes quite a while to send out two thousand packages, especially while the office force is so depleted.

Suggested Program

The following program is suggested for the July Rallies in the groups.

A school is suggested—all present make up the school. Promptly at ten o'clock the bell is rung and the Superintendent takes charge as principal of the school.

Devotional—15 minutes.

Roll call of Societies in groups.

Classes

History—15 minutes.

Arithmetic—15 minutes.

Grammar—10 minutes.

Geography—15 minutes.

Spelling—10 minutes.

A. B. C. Class—5 minutes.

Singing—15 minutes.

Lecture—Inspirational address. Subject: "Enlarge, Spare not, Lengthen, Strengthen."

Song.

Recess.

1:30—Devotional.

1:45—Denomination or playlet.

2:45—Collection of fees (this means a Ruby Anniversary collection).

Suggestions

Select teachers for each of the classes who will make careful study of the subject and put their subject over in an impressive manner.

The History Teacher should bring out the most important points in the history of the W. M. U. and in every way bring out the important points stressed in the Ruby Anniversary Campaign. Valuable information may be found in the Ruby Anniversary edition of Royal Service. Ask many short questions.

The geography teacher should provide herself with a map of her county and point out the various churches, tell whether or not they have organizations. If they have, how many, etc.; then show the needs of other organizations and bring out how to meet these needs, etc.

The arithmetic teacher should provide herself with black board, chalk and eraser. Put up the Southern Union's apportionment (\$4,000,000), the State's apportionment (\$154,900.00), then the associationment; by addition, subtraction, etc., bring out facts and figures showing what has been done in the Association, and then in this group, and what remains to be done. This is a most important class. Plan to complete the task.

The spelling teacher organizes a class of all who are willing to take part and has them to spell words like "Information, inspiration, co-operation, consecration, quota, defeat, Victory," etc. Make out a list of words that are absolutely essential elements in putting over the 1928 program.

The grammar teacher has essential words declined, parsed, and conjugated. Love is a fine word, and many more may be used.

The A. B. C. teacher lines up a class of 26, and has each to read a line of the following rhyme:

A—For assurance of God's help all the way;

B—For blessings promised each day;

C—For Courage, cowardise is a sin;

D—For Duty, every person to win;

E—For Future, where our children will stand;

G—For Guidance, we must ask our Lord;

H—For Humility in keeping His Word;

I—For Individual, that is to be won;

J—For Joy, over duty well done;

K—For Kindness;

L—For Love, the two go together in winning the world;

M—For Many we hope to win;

N—For Now, do not delay, but begin;

O—For Obstacles, blessings in disguise;

P—For Patience, if one is wise;

Q—For Quota that is to be paid;

R—For Responsibility on each one is laid;

S—For Selfishness, it's sometimes laid bare;

T—For Treasures, we have them to spare;

U—For Unity, united we'll be;

V—For Victory, it's ours you can see;

W—For Wisdom, God grant we may have—a Yearning, a Zeal to do our work well.

The singing teacher has all to sing the songs as suggested—The Kingdom is Coming, and On to Victory, etc.

"First aid for the puzzled" is a demonstration that is suggested. It has three women characters. Order from W. M. U. Headquarters, 1111 Comer Building, Birmingham, price 8 cents.

Friends of Africa

(Reviewed by Mrs. Julian P. Thomas, Virginia.)

Those who have read "An African Trail" and "African Adventures" by Jean Kenyon Mackenzie will welcome enthusiastically her recent book, "Friends Of Africa." In this book she has given us not only her own charming description of African life but has also had the help of friends in making us see the new Africa that has developed in our own time.

She opens each chapter of this study of modern conditions in Africa with a foreword by Dr. J. H. Oldham, editor of The International Review of Missions. The introduction gives the theme of the chapter.

In the first chapter, "The New Fact Of Africa," she graphically depicts the country up to fifty years ago, when it had scarcely been touched by the white man, and gives the arresting contrast with the present when, even in a remote part of the Congo, two airplanes recently made their appearance, much to the astonishment of a white traveler.

In the chapter, "The Friend As Doctor," Miss Mackenzie introduces Mrs. Donald Fraser, a Scotch physician, who has spent thirty years among these people, giving them the tenderest care, striving not only to cure their disease but to teach them right living, so that the terrible mortality may be avoided.

Dr. Oldham says in his foreword to the chapter, "The Friend As Teacher," that the first problem the school must undertake is that of health. We are told how willing, rather how insistent the natives are that they be given a chance to learn. The distressing fact is that teachers can not be found to send to every community asking for one. The importance is stressed of taking to these primitive people Christian education and training before they are overwhelmed and destroyed by the white man's civilization. No obstacle will be put in the way of missionary endeavor, as the governments throughout the continent realize the need and encourage mission schools.

One feels, in reading the closing chapter, that the most urgent work of the Christian denominations is to take the gospel to these people of whom Miss Mackenzie writes with such understanding and sympathy.

Order from Baptist Foreign Mission Board, Richmond, Va., price in paper 50c, in cloth 75c.—June Royal Service.

It is said that last year 1,500,000 people attended the Canadian National Exhibition at Toronto. The meetings of the Baptist World Alliance were held on the Exhibition grounds.

The Baptist Record

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R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Fond Remembrance

The "In Memoriam" by "Missie" in The Record last week to the loving memory of my dear friend, Rev. J. R. Johnston, called vividly to my mind an incident in the life of that dear brother who is now with the fathers. He was doing the preaching at a revival meeting at Philadelphia more than fifteen years ago. He was in my home one day during the meeting and while in one of his reminiscent moods he related this incident that had come into his life some years before: "I had been sick and confined to my bed for several days and had not an opportunity to preach, so I was hungry to preach my Lord's dear gospel. One day while detained in my room an aged Choctaw Indian woman came into room and I thought that the occasion had come to preach to a sinner and try to win her to Christ. Pretty soon I asked her if she was a Christian, not thinking in the least that she was; but when I asked her this question her eyes had a new light in them and her face shone as a smile of gladness played among the wrinkles of that dusky face and she said, 'Yes, me Christian'. I asked her to tell me about how it was that she was a Christian, and her story was told: 'Long time ago me hear Rev. N. L. Clarke preach; he tell me of the Savior; somehow I feel bad and then I feel good, then I cry and I have loved Jesus all the time since that day'. As she related her experience to me and as I saw the love-light of heaven in her eyes, I got happy too and we had a revival all our own there in my sick room. This old dusky complected Choctaw woman knew my Lord and we had a common interest in that blessed home far away".

As Brother Johnston related this incident in his life he grew happy again and we had good times in my home that day. Long, long ago, no doubt, this noble red woman went on to glory and now dear Brother Johnston has joined her over there

The Orphanage Signal

Since becoming Superintendent of the Baptist Orphanage, I have tried to keep the Baptists of Mississippi posted exactly as to the conditions of the Home. As I have stated before, both our doors and books are open to every Baptist of the state. This is a Baptist responsibility, these are your children, and it is for you to decide exactly as to what extent you will care for them.

My only hope for feeding and clothing these children is for Baptists to give it to us. I am coming at this time to ask you very frankly how to meet this great problem at this moment? The first of the month is at hand, without funds in the treasury to meet our bills or pay off our help. We can't continue this way, and it is for Baptists to state as to what they want done.

The building fund just raised is to be used for improvement and not for running expenses. We greatly appreciate the way Baptists have co-operated with us thus far, and we are not complaining, but as I promised you in the beginning that I would keep the facts before you, and these are facts of which I have stated.

Many of our needs can be supplied by our Baptist communities who can make up truck loads of supplies and motor them in to us. Others have clothes and shoes that children have out-grown or discarded for other reasons that will also supply a great need, and with our great Baptist force paying up their pledges to the Cooperative Program, it will enable us to exist. These are facts that you need to consider se-

riously, and cannot be ignored or put off.

We are forced to ignore all new applications with more than three hundred in number, fourteen this week, because of no place to put them or supplies to feed them. You have employed me to father your children, now I want you to be very frank in helping me meet these problems. I repeat I received only \$157.55 through the Cooperative Program as my 3 1/2 per cent of that given by the Baptists and \$61.00 special donation, and I am sure you realize the embarrassing position I am placed in.

Health Condition

We are delighted to report that we are enjoying good health again, for which we are very thankful.

News Items

We had a great program in Gulfport the fourth Sunday, and Hattiesburg Sunday evening. We also had a fine program at Mendenhall Wednesday evening, and Seminary Friday evening. I have never seen such interest and enthusiasm manifested at I have at these programs.

We had a large number of visitors this past week, which we are always glad to receive.

Our Needs

Our greatest need at this time is shoes for Sunday use for children of all ages. Of course food supplies are always in demand. This is a fine opportunity for Baptist communities to make truck loads of supplies and send to us.

—B. E. Massey,
Supt. Miss. Baptist Orphanage.

where they can look their common Savior in the face and sing his praises together all the while. It is sweet to be a Christian. Brother Johnston delighted to preach the everlasting gospel of his Lord and could do so with power and effectively. He waits over there for us who linger.

A Remarkable Man

I love my brethren and love to recognize anything in their lives that is worthy of special mention. Why not put the flowers along the pathway and not reserve all our roses and our kind words for the bier. The man I have in mind now is my good friend and brother over at Union, Deacon Wm. R. Moore. If he knew that I was going to say these words he would call me down, for he is not built for show nor to make a display of his life's work. He is a humble follower of the Lamb, one who has done a great work though but few outside his own community know about it.

Bro. Moore is the son of a Baptist preacher, Rev. J. M. Moore, who went to glory many years ago; he had one brother, Rev. T. L. Moore, who also was a preacher and has gone home many years ago. When he was sixteen years old he joined County Line Church, Neshoba Coun-

ty, and was baptized by his father. In 1885 when Union Baptist Church was organized he was made a deacon and was also elected Superintendent of the Sunday School of that church at the same time; for these 43 years he has done the work of both these worthy positions in a splendid way. Who can beat that record?

Bro. Moore has lived on the farm all these years and worked at the carpenters trade at odd times, so we know that he is not a rich man financially speaking, but I take it that no member of that good church has contributed more to its upkeep than has he. He married Martha Emma James Dec. 11, 1884. To them were born 16 children; 12 of them lived to be grown and 11 of them live yet. All of them have been given a high school education and many of them a college education, which is remarkable where there are so many, and all are loved and respected by those who know them.

How did he do it? Well, he loved the Lord, took time to serve Him, paid the tithe of his income, gave gifts besides, took an interest in his own and other people's children and the Lord blessed him and helped him to do a super-work for Him, as He always does when we honor Him as

this good brother and his good wife have always done. All honor to such noble people; they are the strength of our land.

Notes and Comments

I am reliably informed that Rev. J. M. Metts of Columbia, Miss., has accepted the call to Water Valley Baptist Church and will be on the field soon.

Rev. Thos. J. Smith, formerly of near Mathiston, Miss., will be visiting in his old home community during the month of August and can be had for meetings. His home at present is LaGrange, Mo.

Dr. Gunter said: "We are not to be sponges, but fountains; not conformers, but transformers." "If we feel that the world is indebted to us we will find that the world is a bad paymaster."

Dr. Lipsey: "I have seen good meetings with poor preaching, but I have never seen good meetings with poor praying. If you don't feel like praying tell the Lord so, but pray whether you feel like it or not."

The revival at Leggo, Yalobusha County, is set to begin July 18th; Evangelists Simmons and Hall are to lead in the work. Pray for the meeting.

The Yalobusha County B. Y. P. U. Convention will meet with Wayside Baptist Church, near Scobey, July 17th at 10:00 a. m. Be with us.

Pretty little Wild Rose,
Growing in the field;
I admire you and love you,
And your blossoms want to shield.

In the Spring your pretty blossoms
Are pink and pale pink too;
The graceful stem upon which you
grow,
Is green, the others, just-like you.

In Summer you smell so sweet,
And your blossoms look so neat,
You grow by a lily pool,
The breeze is lovely and cool.

The little smell of your blossoms
Is sweet and lovely too;
But most of all, Wild Rose,
I love you—truly I do.

"Mother you must have known
our principal when you went to
school."

"Why, yes, I guess I did."
"He seemed to remember you to-
day. He told me what a bright girl
I was, and then he said, 'It doesn't
seem possible that you can be Amy
Jones's daughter'."

SHURE MOIKE!

An Irishman got out of his carriage at a railway station for refreshments, but the bell rang and the train left before he had finished his repast.

"Hould on!" cried Pat, as he ran like a madman after the train. "Hould on, ye murderin' ould stame-engine—ye've got a passenger on board that's left behind!"

MENDENHALL

We have just had Bro. L. D. Posey and Bro. W. L. Compere to preach and sing for us in an eight days meeting with the church at Mendenhall, beginning June 17th, and closing the 24th.

Bro. Posey's preaching was of a very high order. His exposition of the prophecies of Daniel showed deep thought and a discerning insight into this most interesting book. His effort created a new interest in the study of the Word. I think any church would get a blessing from his messages. Bro. Compere led the song services in a most satisfactory way. This was his second time in a revival with us, and we are in love with him. He is an entertaining singer, and a capable, consecrated worker. Bro. Compere is an ordained minister, and preached one time during the meeting, and made the impression that he is destined to be a preacher of marked power. These brethren were a great blessing to our people. The work they do is of a character that will abide.

Yours in Christ,

—J. P. Williams.

MOORHEAD

The revival at Moorhead closed on Sunday night of June 17th. There were four churches cooperating. Three were 86 conversions and several hundred reconsecrations, 37 additions to the Moorhead Baptist Church and 24 were added to Carroll Baptist Church, of which J. S. Deal is pastor.

This was the most largely attended and most spiritual meeting I have witnessed in a long, long time. Services were held in a tabernacle and the second week we had 1,000 to 1,200 in regular attendance. The older citizens say they have never had its equal in a revival. Preaching was done by local preachers and the singing was led by Frank Grazaidei of Chattanooga. He is the best we have ever had or heard. Three young ladies offered their lives for special service.

—J. H. Hooks.

CALHOUN CITY REVIVAL

The greatest revival ever held in the Baptist Church of Calhoun City came to a close Sunday night, June 24. For two weeks the people came in throngs both morning and evening. During the first week we had much rain and some other hindrances, but the people came on to church.

Rev. D. Wade Smith and Singer M. E. (Otis) Perry of the State Board force conducted the meeting. When I tell you Smith and Perry held the meeting enough has been said.

Wade Smith is the hardest worker I ever had with me in a meeting. He is a great power in the pulpit. Always preaches the Bible and not about the Bible. His messages are designed to provoke thought and to produce conviction. Smith is unquestionably the greatest personal worker I have had the pleasure to work with. He knows how to take

his Bible and lead a lost soul to Christ.

Brother Perry is a past master in his work. He is a great singer and knows how to get the people to sing. It was said again and again that Brother Perry is the best choir director, best congregational leader and the best soloist this community ever had the pleasure to work with. His work in winning the lost is equal to his co-laborer.

The work Smith and Perry do is of the highest type. They are safe, sane and sound in every respect.

Any church desiring a party who follows the teachings of the Word of God and the leadership of the Holy Spirit will do well to have Smith and Perry.

We had 51 additions to our church.

—E. S. Flynt, Pastor.

CARD OF THANKS

We take this method of thanking our friends for the many kindnesses shown us during the illness and death of our beloved daughter and sister.

—Father, N. R. Gill.

Step-mother, Fannie Gill.

POOR TRAINING

Mother: "Billy, do you know what happens to little boys who tell lies?"

Billy: "Sure! They ride for half-fare."

ASK DAD

His sister called him "Willie," His mother called him "Will"; But when he went to college, To dad 'twas "Bill, Bill, Bill!"

—Anonymous.

Winnsboro Granite Monuments Maintain Memories

*"Thou turnest man to destruction * * * They are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth."*

How these words have been impressed upon us. There are some losses we will never forget; some memories we will always cherish.

Visits to the cemeteries where graves are marked reveal that many of the markers and monuments are also of few days, some discolored, others cracking and crumbling, as the ravages of time take their toll.

What a consolation to know that Mother's monument has been cut from a more lasting stone—genuine Winnsboro Granite. How the very rock itself brings back the tender memories of her. One can almost see a vision of childhood days in the stone itself.

OF ALL THE GRAY GRANITES, Winnsboro Granite "The Silk of the Trade"

stands preeminently the most lasting, the most beautiful and inscriptions on it most legible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.



Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below. Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

B. H. Heyward Treas. & Gen. Mgr.

you know
ys who tell
le for half-

Willie,"
Will";
lege,
Bill!"
onymous.

Willie,"
Will";
lege,
Bill!"
onymous.



The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

When you read this, we will all know, I suppose, how we children came out on our \$100 drive for the Orphanage. But even I don't know tonight, for I am writing two weeks ahead in order to be able to get off tomorrow on a trip to the meeting of the Baptist World Alliance at Toronto. However it may come out, —and we are tolerably close to our amount—I want to thank every one of you for your help, and for working with me as you have. So many sweet letters, so many dimes and quarters and fifty cent pieces, some dollars, and a few checks of larger amount, have come that I would be a very strange person if I did not think you are the finest bunch in the world. And so I do truly think, and thank you from my heart. Next time, we'll talk some more about the money, and congratulate ourselves, I hope, on giving our full amount.

With much love,

Mrs. Lipsey.

Orphanage Campaign

Brought forward	\$78.88
Bernice Posey	1.00
Elizabeth Swiley	1.00
Crystal Springs Sunbeams,	
Mrs. Cecil Pritchard, Leader	1.00
Hulon Walters	.10
Juanita Ballard	1.00
Clara and Evalena Lannuey	.50
Gwynneth Smith	.25
Percy L. Williams	.10
Ruby G. Williams	.12
Beulah Mae Sullivan	.20
Bonnie Mae Jones	1.56
Louise Wheeler	.10
Mary Lea Barksdale	.50
Thelma Barksdale	.50
Sunbeams—Bethany Church	
(Elizabeth Culppepper, Pres.,	
Erline Miller, Secty.)	2.00
B. L. and Mabel Knight	.50
Francis Farmer	.25
Max Lowe	1.00
Mary and Ada Ruth Tabb	1.00
Geo. Oren McCulloch	.10
Griffith Mem. Sunbeam Band	
(Mrs. Parker, Leader)	3.00
Herbert Morris	.25
Minnie Rhea Morris	.25
Mavis Watts	.25
Charlotte Beasley	.10
Jr. S. S. Class (New Ireland	
Ch., Mrs. O. C.	
Barham, Teacher)	1.50
Mildred Crosby	.25
Fay Reynolds	.15
County Line B. Y. P. U.	
(Mary Sue Godman, Pres.)	.50
Robbie Carpenter	.25
Marguerite and Emmel	
and Joe Barnette	.60
Mrs. Skelton	1.00
Billy Jones Skelton	.10
Joe Roger Skelton	.15
Edna and Laverne Harwood	.25
Wake Forest S. S.	
(W. F. Israel, Supt.)	2.50
Marguerite and Holcomb Waller	.50
Ruth Carrington	.25
Hazel & Marguerite Caraway	.50
G. A.'s—Hebron Ch. (Miss	
Lottie Lee Moore, Leader)	.75
Charley McKee	
and brother and sisters	.50
Annie Lowry	.25
Alice, Maude and	
Theron Johnston	2.00
Beulah & Audrey Moss	.50
Sunbeams, Shady Grove Ch.	2.00
Hortense Webb	.10
Annie Watson	1.00
Sunbeam Band, Maben (Jeanette	
Rose Cooper, Leader)	1.75
Barnette, Olander Matlock	
and Laddie Hamilton	.30
Dorothy Cupp	1.00
Betty Cupp	1.00
William S. Kilgreen	.10
D. L., Jr., Irene	
and Lucile Clank	1.00
Katie Elizabeth Johnson	.50

Addie Lee Reagon 1.00
Lillian Crosby 1.00

TOTAL \$118.76

Wesson, Miss., May 21, 1928.

Dear Mrs. Lipsey:

I am a little boy 11 years of age. I go to Sand Hill School, and study the sixth grade. I go to S. S. and church every Sunday. It rained so last Sunday until I didn't get to go. I surely was sorry. We are dairy-ing this year. I enjoy it very much. I help Daddy plow. Don't you think I'm smart? Daddy says so. Hoping to see this in print.

A new member,—Burnell Waldrop. Burnell, I do think you are smart. I don't blame daddy for saying so. But an eleven year old boy can help in lots of ways when he tries, can't he?

Slate Springs, Miss., May 21, 1928.

Dear Mrs. Lipsey:

I am a country boy 14 years old. My father takes The Baptist Record, and I enjoy reading the letters from the other boys and girls over the state. I go to S. S. most every Sunday and am a member of the junior B. Y. P. U. Our pastor is Rev. J. B. Middleton, who is a fine preacher and who is liked by everyone. Slate Springs is blessed with preachers. There are three that live here besides the pastor. They are Rev. S. E. Carter, Rev. W. L. Bridges and Rev. E. E. Lunceford, all of whom are fine preachers. I am sending 25c for the B. B. I. girl, and I want to join The Children's Circle. I shall be 15 October 28, 1928. Have I a twin?

A new member,—Vernon Earnest. Well, Vernon, you have something to live up to if you have all those preachers in your community, haven't you? Thank you for the offering to the B. B. I. girl. Maybe you would like to send something for our "June Special" for the Orphanage too.

Clinton, Miss., May 17, 1928.

Dear Mrs. Lipsey:

I am a little girl 7 years of age. I am in the third grade. I go to Consolidated School at Tinnin, Miss. I have just been reading The Children's Circle and enjoy the letters just fine. I live with my Grandma and Grandpa. My Mother died when I was a year and three weeks old. My school will be out tomorrow. I am sending 25 cents for the B. B. I. girl. Madolynne McWilliams. We sometimes drive out past the school at Tinnin, Madolynne; it is a beautiful road. You must help Grandma and Grandpa all you can. I know they are good to you. We are obliged for the money.

Oakland, Miss., May 17, 1928.

I am a little girl 12 years old, and in the 7th grade at school. Have brown hair and blue eyes. Am 4 ft. and 11 1-2 in., and weigh 115 lbs. I go to S. S. nearly every Sunday at Tillatoba, Miss. My brother is a reader of The Baptist Record and I enjoy reading the letters. I am a new member, and if I see this letter in print I will write again and send some money to the B. B. I. girl and orphans. God bless them all. Your new member,—Lillie Cockrell.

We are glad to have you, Lillie, with us. You must remember your promise, and send us something this month for the orphans.

West, Miss., June 1, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old. My birthday was April the 19th. I was promoted to the fourth grade. Dad-

dy said I'm his little man now. But, I think I'm Mother's baby too, as I am the only child. Big Mamma, when you read this I know you will want to see me. Mrs. Lipsey, can you guess who that is? She is visiting little auntie in Memphis. I pray for the little orphan children every night and I'm sending 25c to go on the \$100 that we are going to try and give to the orphans this month. I am a little tither. I hoed for Daddy to make my money. Some day I want to help the orphans lots. Mrs. Lipsey, I hope you can read this, for I want to be a member. Lots of love to you and everybody.

Harold Rosamond Walker

P. S. I go to S. S. most every Sunday, and I'm a daily Bible reader too. Will tell you all about my tricycle and mule colt next time.

If you give to the orphans now all you can, Harold, I hope you will some day have lots to give them. We thank you for the hoeing money.

Shivers, Miss., 5-21-28

Dear Mrs. Lipsey:

I am a little boy 11 years old. I have brown eyes and black hair. I live out in the country on a farm, and I can do a good many things about farm work. I go to my Grandpa's sometime and plow for him. I hoed for my aunt last week and made some money, and I'm sending you 25c of it for the B. B. I. girl. Mother takes the Record, and we enjoy reading the little folks' letters. There are lots of them we know, and some are my kinfolks, too. Well, if I've written too much, pardon me. Please print this. I want to surprise my Grandparents. Herbert Morris. I'm glad to put in a letter, Herbert, from a boy who is a fine worker, and is so pleasant and polite, too. Let us hear from you again, and I'll be glad if you will help us some on our June Orphanage fund. Thank you for the money for the B. B. I. girl.

Stage, Miss., May 12, 1928.

Dear Mrs. Lipsey:

May I join your Circle? Our pastor is Bro. G. S. Jenkins. I go to S. S. every Sunday that I can and stay for preaching. I started reading Genesis and I'm going to read the Bible through. My S. S. teacher is Miss Belle Davis. My little sister, Josephine, is spending the week with Aunt Nina Winstead, near Pelahatchie. I miss her so much. The flowers are blooming, although I haven't any blooming. Wish I had some shrubs to send you. I am 10 years old. My birthday is Nov. 4. I have black hair and blue eyes. Have I a twin? Your new friend,

Thelma Winstead. All S. S. children and Bible readers, especially if they stay to preaching after Sunday School, Thelma, may join our Circle. Come again to your Circle.

Wesson, Miss., May 12, 1928.

Dearest Mrs. Lipsey and Page:

We take the Record, and I enjoy reading it, and I saw all the nice letters and I thought I would write. I go to S. S. and preaching at Zion Hill Church. I am the Secretary of our class. Bro. Barnes is our pastor. I go to school, and have not missed a day. I got a prize for going every day. I have a sister that has not missed a day since she has been going. She is 15 and in the tenth grade. I am 13 and in the seventh. I am a member of the Baptist church. I have brown eyes and auburn hair. Hoping to see my letter in print real soon, Your friend,

Ruby Beall. That is a fine record that you and Sister have, Ruby, and I hope you will keep up this regularity and promptness through your lives.

New Hebron, Miss., June 2, 1928.

Dear Mrs. Lipsey:

I am a little girl 12 years old. I have light hair and brown eyes. Daddy takes The Baptist Record, and I enjoy reading The Children's

Circle. This is my first letter. I have 3 brothers and 2 sisters. My Mother is dead. She died when I was 3 years old, though I have a step-mother. I am sending 10c for the Orphanage. I hope to see this in print, as I want to surprise Daddy. Your new friend, Elvia Benson.

Thank you for the gift for the Orphanage, Elvia. All the step-mothers I know are mighty good to their children. You must be good to yours.

Florence, Miss., R. 4., 6-2-1928.

Dear Mrs. Lipsey:

I promised to help the orphans, so here I come. Come on all you boys and girls, and let's help the orphans. Summer time is here, and I am so glad, for I love to go in swimming. I am planning on going to La. this Summer, and expecting a nice time. I have only 6 chickens for the B. B. I. girl. Hope I get a good price for them. I had bad luck with my chickens. Your friend,

Dorsey Byrd.

Well, Dorsey, we are sorry the chickens are not more than they are, but mighty glad they are as many as they are. Six chickens will bring us a good sum for the B. B. I. girl soon. And I'm not asking where you got the whole dollar that you sent for the orphans, but I suspect Mother had a good share in it. Thank you very much.

Guntown, Miss., June 2, 1928.

Dear Mrs. Lipsey:

When are you going to print my letter? Tell Willie Mae that she has my birthday, and that we are the same age. I have black hair and blue eyes. I like the children's page. I will be 11 on July 30. A new friend,—Mary Francis Epting. P. S. Mamma gave me some little chickens and I am going to sell them.

I think your letter never came to me, Mary Frances; I haven't it on my list nor in my box. I'm glad you wrote again. Does The Children's Circle have any share in the chickens? I declare, I'm getting to be real greedy about chickens and such things.

Barto, Miss., May 27, 1928.

My dear Mrs. Lipsey:

May I join The Children's Circle? I go to S. S. nearly every Sunday. I belong to the Junior B. Y. P. U. Well, I had better describe myself. I am a little girl 10 years old. I am in the fifth grade. My hair is brown and my eyes brown. I have 2 sisters. Their names are Verna A. Miller and Elma C. Miller. I am sending 5c for the B. B. I. girl. I didn't know my letter was getting so long. With best wishes to all,

Zelda Fay Miller. The B. B. I. girl thanks you, Zel-da. Will you send the orphans some, too?

Jackson: "The idea of letting your wife go about telling the neighbors that she made a man of you! You don't hear my wife saying that."

Johnson: "No, but I heard her telling my wife that she had done her best."—Exchange.

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Sunday School Department

SUNDAY SCHOOL LESSON

July 8, 1928

Saul and Stephen

Acts 7:54 to 8:3; 22:3, 4, 19, 20; 26:4, 5, 9-11; Gal. 1:13, 14.

(From Points for Emphasis by H. C. Moore)

Golden Text—Be thou faithful unto death, and I will give thee a crown of life. Revelation 2:10.

1. **Suffering With Christ**, Stephen met an illustrious death. Mark those who figured in that tragic scene. (1) The convicted hearers were cut to the heart by Stephen's defense and "they gnashed on him with their teeth". (2) The revealed Lord was clear before the eyes of uplooking Stephen who, full of the Holy Spirit, "saw the glory of God, and Jesus standing on the right hand of God". (3) The stoning mob, excited by Stephen's declaration, crying out in confusion, stopping their ears, ran rudely upon Stephen, dragged and thrust him outside the city and determined at once to put him to death. (4) The approving Saul, possibly a member of the Sanhedrin, perhaps a disputant with Stephen in the synagogue, certainly an avowed enemy of the infant church, cared for the outer garments of the false witnesses, who stripped themselves in order to hurl the volley of stones upon their victims. (5) The dying Stephen suffered martyrdom like the hero he was. He called upon God, he committed himself to God, he prayed for his enemies, and he "fell asleep".

2. **Striving Against Christ**, Saul the persecutor played havoc with the church at Jerusalem. He was not content with a single dastardly act. The taste of blood served to whet his appetite for more. He secured a list of the Christians in Jerusalem, took them house by house, dragged into court tender women as well as faithful men, and had them rudely incarcerated. So thoroughly did he do his work, that the membership, except the Apostles alone, was scattered out of the city into the regions round about. But the fire spread only the farther and hotter grew the holy flame.

3. **Standing for Christ**, Paul the persecuted apostle to the Gentiles, when rescued by the chief captain at Jerusalem, made on the castle stairs his defense in Hebrew to the mob that was about to kill him. He was now quaffing the same cup which in days of wicked unbelief he had forced the lips of others and made them drink to the bitter dregs. Upon conversion he had wished to devote his life to building up in Jerusalem the cause which he had sought to destroy. When God directed him to leave the metropolis he had pleaded to remain because everybody knew with what vigor he had attacked believers with cruel imprisonment in court and bloody scourge in synagogue and furious stoning outside the city walls. Could

he or anybody who knew him ever forget how at the stoning of Stephen, approving and applauding the mob, he guarded the garments of the desperadoes who slew him?

MT. ORAL REVIVAL

We had the privilege of having Bro. B. Simmons and Bro. D. Curtis Hall and his good wife with us in our meeting. Bro. Hall and his wife were unable to be with us at the beginning of the meeting, as they were engaged in another revival which closed in time for them to come to us on Thursday; however, Bro. Simmons was mindful of the situation and secured the service of Bro. Rushing, who rendered very efficient service in song until the coming of Bro. and Sister Hall. Bro. Simmons rendered us good service, and we feel that our church is much better by his forceful, clear and deeply spiritual messages. He carried us through the Epistle of Philippians at the morning hour, which was a treat in the exegesis of his most wonderful book of the New Testament. He also pleased our children very much with his interesting Bible stories which brought them together from time to time with much eagerness to hear him tell the story of leading Bible characters. Bro. Simmons not only taught the children to read the Bible but he taught them the books of both New and Old Testament. Our boys and girls all love Bro. Simmons and are very anxious for him to come our way again, and not only the children but the community at large shall be glad to have him come to us any time that he can.

Bro. Hall rendered us great service in song and his good wife enriched every service with her beautiful personality and excellent music. To have the privilege of having these consecrated workers with us has proved to be a great blessing from God. We had thirty-four additions, twenty-nine for baptism and a number of others who are under conviction near to confession. Eight additions at our closing services led us to believe that the meeting should continue, but Bro. Simmons and Bro. Hall were to begin another meeting, thus making it necessary to leave us.

We are grateful to the good people of West Laurel for the privilege of baptizing in their baptism. May the blessing of God abide with them as they shall continue to follow their efficient pastor, as he is led of the Master to lead the church on to greater works in the Kingdom is our prayer. Fraternally,

—J. E. McCraw.

WHAT THINK YE?

"What think ye of Christ? Whose son is he?" Questions asked the Pharisees by Jesus, the Son of God. They answered, "The son of David". "He saith unto them, How then doth David in spirit call him Lord, saying

the Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool? If David called him Lord, how is he then his son? And no man was able to answer him a word." Matt. 22:41-46.

"When Jesus came unto the coasts of Caesarea Philippi he asked his disciples, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist; some Elijah, and others Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? Simon Peter answered, "Thou art the Christ, the Son of the living God". Jesus said unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven". Matt. 16:13-18.

Note the difference in the answer of the Pharisees and that of his disciples. The Pharisees were put to silence—"unable to answer him a word", while Jesus pronounced a blessing upon Peter, with the statement that "flesh and blood hath not revealed this unto thee, but my Father who is in heaven". Jesus Christ, the Son of God, touches the

life of every human being and affects his future destiny for weal and woe. How important that all intelligent, responsible beings have a true knowledge of him and correct views of his relation to God and to them.

What do We think of Jesus?

What think we of his divinity as one with God the Father: of his humanity as one with us? What think we of his sacrificial, atoning death upon the cross, for our sins? What of his word, the Bible, as a written revelation of his love and his will; as our ground of hope, our source of confidence and comfort and rule of our lives? Do we think of him with joy and praise; and love and honor him for his wonderful love for us and sacrifice of himself that we might have eternal life? Do we believe that through him, only, we may be saved from the wrath of a just and sin-avenging God?

Like Pilate I may ask, "What shall I do then with Jesus"? I may also ask, What will Jesus do with me?

"What think ye of Christ?"

—C. M. Sherrouse.

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The New Hearn dormitory, built in 1923, and Whitfield Hall, completed in June 1928, are reserved for students in the regular boarding department. Whitfield is set apart for juniors and seniors. Every bed-room in Whitfield and the New Hearn has connecting bath-room. Splendid new administration building just completed.

Exceptional faculty of experts trained in the best colleges, universities and conservatories of America and Europe. Special advantages in piano, violin, voice culture, expression, home economics, art, commercial courses. For students who take regular literary work, there is no extra tuition charge for courses in shorthand, type-writing, and book keeping.

A gentleman who spent several weeks on the Blue Mountain campus recently said to a friend, "I have never known any place where such a sincere Christian atmosphere prevails as on the campus of Blue Mountain College."

Second term of summer session and state normal opens July 12th. Regular session opens September 19th. White for bulletin of summer session, or regular catalogue just off the press. Deposit of \$12.50 reserves room in any dormitory.

Lawrence T. Lowrey, Ph.D., President.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Today Is The Day

WHAT DAY? Why this is the day our Mississippi Baptist Assembly opens at Castalian Springs, three miles out from Durant. Just about this time the cars are rolling in and the trains are unloading the folks that will attend coming via railroad. The Durant Baptists are to meet the trains and carry out the ones that come that way. In fact the Durant folks are very enthusiastic over the Assembly being there this year and have entered into the spirit of the thing wholeheartedly. They have left nothing undone that they could do to make ready for the Assembly. The grounds have been made ready, tennis courts scraped, etc., etc. We are indebted to the Durant Church and friends for their interest and cooperation. We are hoping to make this a permanent Assembly grounds and this year's interest will in a measure determine that. In week after next's Record we will give you a full account of the meeting, but that will not be for YOU, for we are expecting you to be there and to see for yourself. NOW if it is just impossible for you to be there before Sunday afternoon, go then and enjoy the band concert which will be given by the Mt. Olive Brass Band. Go with plans to spend the week; it's better of course to be there from first to last, but better late than not at all, and for those who just cannot go because of Sunday's engagements, you start traveling in time to be there bright and early Monday morning. It's too good to miss.

Trails and Guide Posts Through the Bible

Bro. E. E. Ballard, whom many of you will remember with pleasure, is getting out a splendid help in the B. Y. P. U. Daily Bible Readings. It is a little booklet that costs ten cents and lasts for the quarter. Every member of the union should have one and then each member exchanges with some other member each week. Each member that has your book during the quarter pastes a small picture of himself in it, writes his name, and copies the key verse for each day during the week he has your book. We believe it is a good thing and will be interesting and helpful in any B. Y. P. U. Mr. Ballard says that it has brought all of his unions up to the 100% Daily Bible Reading habit, and certainly if it will do that it is worth trying. If you are interested write to Rev. E. E. Ballard, Fainfield, Ky.

Songs and Choruses for Our Southern B. Y. P. U.'s

Songs and Choruses of Our Southern B. Y. P. U.'s is a compilation of B. Y. P. U. songs that have been written and used in every state in the South. It is full of splendid

songs for your weekly meeting, camps, picnics, parties, etc., with yells that will serve your groups and unions on special occasions that demand such. Order either from E. S. Preston, 317 Palmer Bldg., Atlanta, Ga., or from The Baptist Sunday School Board, Nashville, Tenn. 35c a copy.

Hinds-Warren Associational B. Y. P. U. Organized

Another Association joins the ranks of progressive B. Y. P. U. Associations, it's Hinds-Warren. These two counties join hands in their associational work and with two large cities and many smaller towns and splendid country churches we can but expect this Associational B. Y. P. U. to make the pace for all others. We will have to wait to see, however, whether or not it does that, for several have gotten the start of them and are making splendid records. Mr. Paul King of Jackson, energetic young business man of that city, leads the organization as president. Mr. King is the son of Dr. King, pastor of Calvary Baptist Church, Jackson, and a brother of Miss Joy King, who is widely known in B. Y. P. U. circles in Mississippi. We are glad to see Hinds-Warren taking up the banner and we hope to have a splendid report of their work soon for the readers of these columns.

July is Extension Month

You are following the suggested outline we trust in the "Church Program of B. Y. P. U. Work", the poster sent to you the first of the year. Then you will see that JULY is Extension Month. We are expecting our unions that are live enough to be interested in the advancement of the Lord's Kingdom to do some extension work this month. It is the best chance you will have. Use the college members that are home for the summer to help plan and carry out this extension work. Call a meeting of the pastors of the Association and get the mto cooperate with you by making it possible for you to have a meeting in their church either for the purpose of organizing or strengthening a union there; they will help you if you will let them know that you want to do the work. This ought to be the BIG AIM of the Associational B. Y. P. U. this summer. Let the officers, especially the VICE-PRESIDENTS, take advantage of the time. Say Mr. Vice-President or Group Leader (whichever you are called in your Association) how many visits have you made this quarter to the churches in your group? That's your field of service, and a mighty rich one. We know one vice-president that made 102 B. Y. P. U. visits in one quarter of 90 days; now can you beat that?

Perhaps you haven't, but YOU CAN all right, and you should not be willing for the other fellow to be more zealous than yourself. Let's make JULY a big month in Mississippi and do not wait for the other fellow to start something, YOU DO IT.

Miss Maggie

That's just a pet name we give to the B. Y. P. U. Magazine, and the suggestion is that to get the best results in your following out the suggestions for monthly emphasis is to use the Magazine. The July number is full of good things pertaining to Extension work. One article in there entitled "THE B. Y. P. U. FORD", a story of sacrifice and triumph, is worth the price of the year's subscription. Read that if you have to borrow a copy of the Magazine to do it. Did you order five copies of the Magazine for next quarter? That's the best way to get it regularly. Use it, Use it, Use it.

NEARLY ONE THOUSAND CHURCHES IN MISSISSIPPI DO NOT HAVE A B. Y. P. U. Isn't that a challenge to those of us that know the blessing of the training received in B. Y. P. U.? Let's change those figures during the month of July. Sunday is the first day.

Pearson B. Y. P. U.

The Pearson B. Y. P. U. has just finished a week's Study Course. There were 30 who attended the course. Everyone had a great interest in it, and made it a success. Mr. A. W. Talbert, of the Griffith Memorial Church of Jackson, taught the Senior union, and Ione Lowry of M. W. C. taught the Intermediates and Juniors.

The last night of the course new officers were elected for the Senior union, as follows:

President, Mrs. Clark; Vice-President, Kathryn Casey; Corresponding Secretary, Otho Valentine; B. A. Leader, Mrs. J. W. Lowry; Treasurer, Mrs. G. T. Neely, Sr.; Chorister, Mr. J. D. Smallwood; Secretary, Ruth Ferguson; Pianist, Mrs. C. Hamilton; Group Captains, Ernest Valentine and Bonnie Furr.

Officers of the Junior union were elected as follows: Director, Ione Lowry; President, J. T. Neely, Jr., Vice-President, Julia Furr, Secretary, Annie Laura Lowry; Treasurer, Christine Casey; Pianist, Benjie Lou Furr; Chorister, Blanche Ann Fraisher; Group Captains, Lorraine Allen and Scott Lowry.

On June 22, the Pearson B. Y. P. U. held its regular Monthly Pro-

gram Planning Meeting. All the officers were present.
—Corresponding Secretary.

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PARTNERS

Jennie N. Standifer

Chapter II

(Continued from last week)

In the fall business was brisk. The Hawkins house was full of boarders, but thrifty Mr. Hawkins decided to turn a few more pennies by accomodating transient custom. He had a folding bed put in the parlor for travelers and cheerfully took his meals in the kitchen and had his wife and sons do likewise when the tables were full.

"Things are prospering so well," he told his wife, "that I am going to build a cottage on the lawn east of my house. It will rent easily. That lawn is too big, anyway, and might as well be put to use. We can soon pay for a cottage by the rent it will bring and our boarders."

Mrs. Hawkins made no comment. Disagreement with her husband's plans was a useless waste of energy. She gave up all hope of her western trip and plodded on in the same hopeless path. Reverses or prosperity only meant the same treadmill existence.

When preparations were being made for summer boarders Mrs. Hawkins received a letter from Mrs. Tipton of the neighboring city, who wanted to engage a suite of rooms for the summer. She proposed paying an excellent price in advance.

"Of course we can't refuse to take her as she's gilt edge," said Mrs. Hawkins after reading the letter, "but I used to know Mrs. Tipton when she was Sally Hall, and she has too many progressive notions to suit me. The business men here used to call her a 'he hen' for standing up for what she called her rights."

"Hasn't she the privilege of standing up for her rights?"

"A woman is out of her place when she goes to nosing around into business, and suspioning every man she meets of trying to swindle her out of her money. When Sally Tipton lived here she made the cashier of the bank where she deposited her money go over the books with her several times a year. She manages her rents herself. No agent can please her. But we shall have to take her and fix up a private sitting room and bath, as she is willing to pay a fancy price."

"I shall be glad to know a woman who stands up for her rights."

"Don't let her be putting any foolish notions of female suffrage in your head, Annie. Sally Tipton thinks women ought to go to the polls and vote like men. The absurdity of women going into politics!"

"Perhaps it would do away with so much corruption and graft among office holders if women had a voice in elections," suggested Mrs. Hawkins.

"Not a bit of it. Women would not know how to vote if they had the chance. They must keep out of politics and business—if they would remain on the pedestal Southern men would keep them on. There is plenty to occupy their time in the home."

Mrs. Hawkins found Mrs. Tipton a sensible, middle-aged woman who gave no trouble and offered many

intelligent suggestions to the weary house-keeper. She discussed prohibition, woman suffrage and other progressive movements with so much enthusiasm that the other woman boarders soon became deeply interested in those subjects.

Tired Mrs. Hawkins found time to read the stirring, convincing literature that Mrs. Tipton distributed generously to all who would promise to read.

Mr. Hawkins would occasionally enter into an argument as to the advisability of women having the ballot, but he never admitted that he was worsted. When a question was asked that he was not prepared to answer, he assumed a superior air and, treated the matter as a huge joke, too ridiculous to be considered serious by a man.

One Saturday afternoon Mrs. Tipton entered Mrs. Hawkins' room to find her lying on the lounge suffering with nervous headache.

"You should stop over-working, little woman," said the elder woman. "This continued overtaking your strength will ere long undermine your health. You are slowly committing suicide, my dear."

"I am heartily sick of the eternal care and worry of a boarding house, Mrs. Lipton."

"Then why carry such a burden when your husband is so well able to support you without t?"

"It was his wish to take boarders, and now that I have begun, there seems no way to quit."

"Make a way, dearie."

"How?"

"Annie," Mr. Hawkins opened the door and entered in a rush. "I need fifty dollars to pay off the men who are working on the cottage. Write me a check as I must hurry to the bank before it closes."

"Mrs. Hawkins is suffering from nervous headache and ought not to be disturbed, Mr. Hawkins," cautioned Mrs. Tipton.

"She can write a check without much effort. I may not get back until late this afternoon, Annie, and you will have to see that the cook starts supper on time and that Martha has the table ready for the boarders. They both shirk when they are not watched."

"Your wife is not able to attend the household work, Mr. Hawkins. She has overworked for months and is bordering on the verge of nervous prostration."

"The idea of superintending a boarding house causing nervous prostration! The work is trifling."

"Trifling! I would like to know what you could find that is more nerve-racking than the treadmill of housework without recreation or vacation for years. See here, Nathan Hawkins! There isn't a more prosperous man in the country than you, for all your straining and grasping after the almighty dollar. And what are you grinding the life out of your wife and struggling and hoarding for? Your boys will soon be able to make a living for themselves if they have anything in them. And if they haven't your money will be their ruin. If you die you can't take a penny with you. No pockets in your shroud, remember. Are you

saving that your wife may enjoy your money with her second husband?"

The question was jocular, but Nathan Hawkins' face became livid with rage.

"To enjoy with her second husband!" he repeated with rage. "NO! A thousand times, NO. Not a dollar of my hard earned savings will another man get his claws on. What I leave will go to my sons and they can take care of Annie if they wish. No second husband will get a penny of my money if my last will and testament can prevent it."

Pale, care-worn Annie Hawkins rose to her feet, her tired blue eyes flashing with indignation.

"Then you can dispense with my services in making and saving your money, Nathan Hawkins," she declared firmly. "From this on I vow that I will never enter your kitchen, nor your dining room, except to take my meals as one of your boarders. If you refuse to support me I will go to the Poor Farm and let the world know why I go. So there!" She fell on the lounge, exhausted by the effort to make her declaration of independence.

Mr. Hawkins laughed uneasily.

"You will soon forget such a foolish vow, Annie," he said lightly. "But if you want to live without work I can get along very well with hired helpers."

"I am glad to hear it," replied his wife dryly.

Mr. Hawkins left the room, slamming the door, and forgetting to insist that his wife should pay his workmen.

Mrs. Tipton laid her cool, firm hand upon Mrs. Hawkins' aching head.

"You did exactly the right thing, little woman," she encouraged. "It is time for the worm to turn or be crushed to death. You have made your first stand for your rights; hold your ground."

"What will the boys think, Mrs. Tipton?" sobbed Mrs. Hawkins hysterically. "They are good sons to me and I love them as my very own children."

"Don't worry about the boys. They must be taught your worth as well as their father. You have been a true mother to them, dear—true as steel to every one except yourself. You have made a door mat of yourself long enough. A stern duty now lies before you. You must cure your husband of his selfishness, his thoughtlessness and his greed for gain. He is worth it, and to be perfectly frank, you have helped develop his faults by your self-abnegation."

"My husband is a fine man in many respects, Mrs. Tipton. He doesn't drink, gamble, or swear, and is the soul of honor in paying his debts."

"Except to his wife."

"He regards us as one."

"But which one? Isn't he the one always considered? You are partners, and it seems to me the male member of the firm has been getting all the dividends and the woman has only had the biggest part of the work. Keep your vow, little

(Continued on page 15)

IN MEMORIAM

"Obituary"

On June 23, 1928 the angels came down to earth and carried back to Heaven little Rose Beatrice Goree. She would have been two years old in August. She had been sick for several weeks, and was so sweet and patient.

We submit to God's will, but, Oh, how we miss her! We shall miss that sweet little smile, that little voice, the sound of those little feet, that little song she loved so much, "Everybody ought to love Jesus". We know "we shall go to her, but she shall not return to us". Her last words were, "Bye-bye, Mamma".

We feel that Heaven is nearer and dearer to us.

Her parents,

—Rev. and Mrs. S. P. Goree.

J. T. Cook

On Wednesday evening, June 20, Brother Cook almost suddenly breathed his last. He was the oldest of the deacons of the Brooksville Baptist Church. He joined the Baptist church early in life, and had been a deacon for many years. He was born in Alabama in 1850, being 78 years old at death. It was given him and his good wife to share the responsibilities of life together for more than half a century. His wife, and the following named children survive: Mrs. A. G. Wilkins, Mrs. Joe Stiles, Ora Cook and Russell Cook, all of Brooksville, Miss., Wells Cook, of Meridian, Mrs. Pearl Hudson, of Atlanta, Ga. These have the deep sympathy of a host of friends and relatives from far and near. Brother Cook was deeply interested in the welfare of his church of his community, and it was especially noticeable that he cared for the progress of the negroes. He was, most of his life, largely engaged in farming, and employed many negroes, on Sundays often going to their church and trying to teach them to be better.

The last tributes were paid him at the funeral at his home on Friday, June 22, by Rev. O. C. Estes, Pastor of the Brooksville Baptist Church and the writer. He was laid to rest in the cemetery at Brooksville under a profusion of beautiful flowers.

—Owen Williams

THE ROLLING FORK MEETING
(J. A. Lee)

On Friday night, June 1st, we began our meeting at Rolling Fork and continued through the following Friday night, June 8th.

By unanimous consent of the church I did the preaching, and the community did the singing, and by this method we had no imported or hired help, either in the pulpit or choir.

The meeting was well attended for the first service, having been well advertised through the kindness of our town paper and hand-bills and the community at large. Service at the morning hour was at ten and I preached at each morning

service on Soul Winning, and at the night services I preached along the line of evangelism, or soul winning applied in a practical way. The whole town and community cooperated in a splendid way, especially the two resident pastors, Bros. J. M. Lewis of the Methodist Church, and Bro. Lee Plexico of the Presbyterian Church.

I have never had the pleasure of being thrown with two preachers who are not of my own denomination, that I appreciate more highly than I do these two brethren. They are both good preachers and are willing to cooperate in everything for the good of the town. I have heard Bro. Lewis preach several times and he preaches salvation by grace through faith as clearly as any one needs to preach it. I have heard Bro. Plexico just one time, and from this sermon, and what I have heard others say, there is a great future for him. He is yet in college and will be with us for the summer months only.

So far as I am able to see and hear, the meeting reached the whole town and community in a very satisfactory way and there was not any of the meeting carried away in a suit-case.

The church membership was revived and seven added by letter, three by baptism and more to follow soon. There was not a word said about a collection, except at night service there was a free-will offering made, and at the close of the meeting the church treasurer gave the pastor a check for fifty dollars, which was very greatly appreciated, and reported all other expenses taken care of.

On the fourth Sunday in June we reorganized the church at Cary, a small town just seven miles below Rolling Fork. There were nineteen who went into this organization, and we look for more to come in right soon. We have not had our meeting at Glen Allen yet, but hope to some time in September or October, and I will do the preaching in this meeting also, depending on the community for the singing.

The work in this field is moving slowly but we hope surely, and as you know the great tractor does not make much mileage but it plows thoroughly and the stuff grows behind it better. Let all who read this pray for us.

A CHANGE OF HEART

Man—My gracious! We'll be late. Get your things on.

Wife—My dear, it's raining pitchforks and the wind is blowing a hurricane.

Man—We have strong umbrellas.

Wife—My dress will be ruined.

Man—Wear your waterproof.

Wife—And you know that you have a cold.

Man—I can wear rubbers. I wouldn't miss that opera for—

Wife—Opera? This is not opera night. It is prayer meeting night.

Man—I wonder if our preacher thinks that people are idiots enough to stir out of the house on such a night as this?

FARMERVILLE, LOUISIANA

I have just closed a great meeting in our town of Farmerville, La. It has been said by many that it was the greatest meeting in the history of the town. Crowds ranged from 500 to 800 at each service. Thirty-two came into the church, 4 for the Methodists, 27 of the number for the Baptists by baptism.

I have been here two years and over 150 have been added to the church. We are very proud of the work here.

I am open for a meeting or two elsewhere in July, first and second Sunday. My next meeting will be with Zion Hill Church, Sardis, Culbertson and Litre, and then will be open for a meeting in August, third Sunday, and all of September.

—O. C. Cooper.

Jones: "He showed confidence in me when the clouds were dark and threatening."

Robinson: "In what way?"

Jones: "He lent me an umbrella."—American Boy.

(Continued from page 14)

woman, and use your utmost tact and wisdom to reform that 'worse half' of yours. Cultivate your higher self, now that you are going to enjoy an abundance of leisure. Lift your husband above the low ambition of being a mere getter of pelf. Go to sleep, now, and don't worry any more. Taking your stand is half the battle if you will be firm. Call on me to bolster you up if you feel any indications of a cotton string in your mental backbone."

"I will—I surely will," replied Mrs. Hawkins with a wan smile.

For two days Mrs. Hawkins remained in her darkened room, pale and distressingly quiet. Her husband, remorseful for his outburst of temper, tiptoed in and out of the room and saw that her every need was supplied. The third day, the headache being gone, she appeared at the breakfast table, daintily clad in white. She sat at the table with Mrs. Tipton and was served as a boarder. As she was leaving the room Mr. Hawkins entered from the kitchen. He smiled graciously upon his wife and asked anxiously:

"Do you feel all right this morn-

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ANTISEPTIC

ing, Annie?"

"Yes, thank you, I am quite well."

"Did you enjoy your breakfast?"

"Very much indeed. It is delightful not to know what is to be served at meals."

"But you will superintend the dinner, will you not, Annie? I have some important business which will require my presence on the farm today."

"Leave directions with the cook. I might write out a menu and send it to her. Of course I must keep my vow."

(Concluded next week.)

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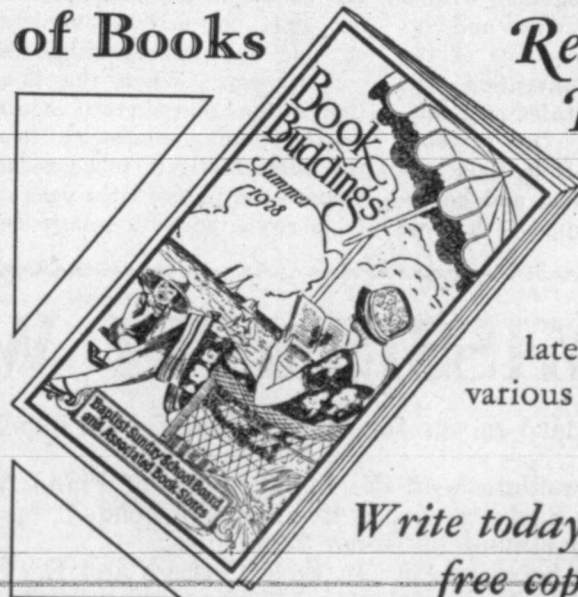
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THE BAPTIST BIBLE INSTITUTE FROM THE BEGINNING TILL NOW

By George H. Crutcher

This school was not founded in opposition to any existing school or schools, nor was it founded as a protest against any teaching or practice in any school anywhere, but was brought into existence to meet a great need in the center of the greatest missionary problem in the South.

In 1912 I left the Evangelistic staff of the Home Mission Board to become Corresponding Secretary of the Board of Missions in Louisiana. The thing that influenced me in doing that was the great missionary appeal of this backward state. My study of the field convinced me that Southern Baptists could never evangelize this section without planting a school in New Orleans for the training of religious workers.

In January, 1914, the entire staff of the Home Board evangelists came to Louisiana and spent four and one-half months in a state wide evangelistic campaign, concluding these engagements with a city-wide campaign in New Orleans. By courtesy of Dr. Weston Bruner, Superintendent of the Department of Evangelism of the Home Board, I was invited to deliver the inspirational address for the union day services of the first week of the campaign. In that series I made an appeal for the founding of a school for the training of religious workers in New Orleans. I am sure very few people heard of that, but I repeated the idea over the state.

Within that year, but later, Dr. M. E. Dodd called my attention to an editorial in the Baptist Record in which Dr. P. I. Lipsey was discussing theological education, and in which he had one paragraph to the effect that such a school was needed in New Orleans. I took that excerpt from Dr. Lipsey's editorial, had a thousand copies printed as an insert, and sent his, together with a letter, to as many preachers and laymen throughout the bounds of the Southern Baptist Convention, but most largely in the states of Louisiana and Mississippi. One of those letters went to A. J. Holt, then pastor at Arcadia, Florida, and he replied, making the appeal that we

should not found a theological school in New Orleans unless we could find somebody who would give us at least \$100,000.00 with which to start. This letter, by his permission, was printed and a thousand of them sent out over the South; and in neither of these nor in any reply that came back to me was there any intimation that this school in New Orleans, for the training of religious workers, should be circumscribed to a mere training school. And when Southern Baptists voted, in their Convention assembled in New Orleans, to found this school, the specifications issued were that the work should not cheapen theological education. Whatever may have been in the minds of individual brethren voting for the founding of this school, so far as the printed or written documents were concerned, nothing had ever been filed with me that tended to circumscribe the institution from a normal and healthy growth.

God's providences have signally blessed the institution. His hand was unmistakably in its founding, and has been in its direction. If God was in the founding, and God has been in its keeping, He is the same today that He was yesterday, and will remain so forevermore. We should forgive the wrongs that may be done by brethren who mean well and help on an institution that God has so signally blessed. This school, as every school, should have the right to become what God's providences unmistakably call for it to be.

My prayer for all students who enter training here is that they learn to love not simply their alma mater, but that their hearts shall be large enough to "love every kindred institution that is standing faithfully by the word of God and the program of their denomination."

Why I Am Leaving

I have always loved the pastorate. I gave it up with great hesitancy. There is a relationship tender, holy, and ever to be appreciated, between the pastor and a church that does not exist between the minister occupying any other position and his constituency. When the Southern Convention placed the requirement for the running expenses of the Baptist Bible Institute to be reduced, I volunteered to ask for a year's leave of absence without salary because

there was no other way to reduce running expenses except for some teacher to get out. I interpret this as the Lord's way of indicating his release upon me for other duties, and therefore His permit for me to return to the pastorate. Early in January I confided in Dr. M. E. Dodd and Rev. E. D. Solomon my purpose to re-enter the pastorate. This was likewise understood by my family. So my retirement was not because of any lack of appreciation of Dr. Hamilton as President, for we are good friends; nor was it occasioned by any action by the Board of Trustees. What-ever their intentions may have been, they were not communicated to me.

I believe in the Baptist Bible Institute. I believe that Southern Baptists have a colossal responsibility and obligation to this school which they should discharge in the immediate future; and if we discharge it as we should, fifty years from now every cooperating Baptist in the South will rejoice in the Theological Seminary in New Orleans. My appeal to the denomination is that you do not circumscribe it but allow it to grow according to the providences of the Lord who has founded it.

WEEKLY HEALTH SUGGESTION

Felix J. Underwood, M. D., State Health Officer

Mr. Supervisor,
Mr. Mayor,
Mr. Editor,
Mr. Health Officer,
Mr. Citezen and Taxpayer,

ASK YOURSELF—

Is this community protecting the public health?

Does your part time health officer interest himself in methods of prevention?

Remember public health is purchasable and any community can, in a large measure, limit the prevalence of disease within its borders.

Has your community shown a spirit of cooperation with local health officials?

Is your community making the best use of all modern methods of prevention? If not, why not?

Are all cases of contagious diseases reported promptly? If not, why not?

Without such methods and reports your health officials cannot direct

their activities in a way that gives best results for disease prevention.

Have you a safe water supply? How do you know it is safe?

Does your health department have bacteriological tests of water made frequently? Typhoid fever and other water borne diseases may be expected unless your water supply is kept safe. This work is done without charge by the State Hygienic Laboratory. The Director of the Bureau of Sanitary Engineering has charge of this work for the State Board of Health and works in cooperation with all health officers. Know that you are drinking safe water.

What effort has your village or city officials made to insure you a safe milk supply? Several dangerous communicable diseases may be spread by unsafe and unclean milk. Raw milk is not always safe milk. Pasteurization, when properly done, will insure you a safe milk supply. Intelligent dairy inspections, etc., coupled with an educational campaign for the milk producer, will greatly improve the cleanliness of your milk supply.

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